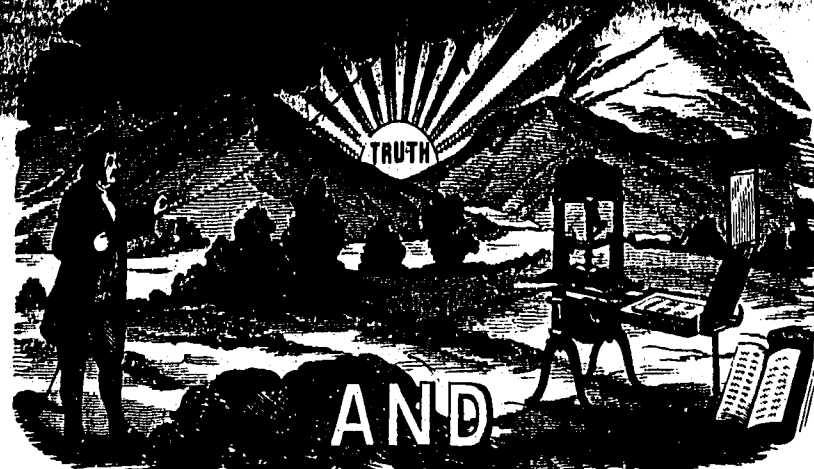


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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 7, M. S. 35.

MAHOMET THE PROPHET.

I visit your sanctuary to-day, understanding that it is entirely free to disembodied spirits, to give utterance to the thoughts that may arise before them. (That is certainly true, and what they say shall be read by the public.) I am not of your nation, nor was I ever imbued with any of your religious doctrines; but I made a condition for many men to worship or reverence Allah. After studying my own spirit, I begin to understand how easy it was for individuals to make mistakes. I secluded myself from men and studied the mysteries of nature alone, and then gave them some of the revelations that were transmitted to me, through and by a power I did not then understand. And, to me, it looks reasonable and right for individuals to look to some power outside of themselves for strength and directions in the discharge of their duties in life; not that I wish to become a direction to men, but it is not every one who can receive revelations from the invisible world, simply because there is not a condition within themselves to gain or acquire knowledge in that direction. I did not put before my people anything that I understood to be false. I did not misrepresent the inspirations I received; and what I gave was good according to the time and date. But the time has arrived when there seems to be a need of a universality of ideas. Individuals have the opportunity of fully investigating and understanding the control of mind over mind, and also have the power to discriminate and understand when it is an intelligence, or any thing that exists outside of a physical organization; and when you receive such evidence you have the right to ask the question: Where and how does it originate? and if you are convinced within yourself, you will see that it is just as reasonable to believe, when that intelligence gives you a name and a place of existence, that it is as the individual says, as to believe any other part of the communication. Now you cannot always expect to have the best fruits placed before you, when there is so much that is imperfect; yet the multitude must be fed, and out of the abundance all varieties must be supplied. And as life is eternal, and men and women improve day by day, it is not a question as to who are the best, or who are the worst; but the question that ought to be asked is: What makes the best conditions, and what conditions make the most abject misery? Then you will be doing something for humanity, and making a condition for yourselves to improve. Men and women do not desire misery—do not wish to stand in the lowest scale of life's manifestations; but there has been a condition which has produced just the results that you see. Now one of the great evils that exists in your midst is physical disease, or the physical organization taking on something that causes the spirit to chafe and suffer as it remains in the physical form. I wish to say to the vast number of readers that in many cases they make the very conditions they so much lament. The mind directs itself to some particular part of the physical organization, and psychologizes itself in relation to it; and nineteenth of the misery that exists is thus caused. This may seem to you, perhaps, a very strange statement, but after analyzing and looking through all the physical condition, I understand what I am talking about. It is not time yet, perhaps, for people to come out of that condition, but the veil is being lifted, and men and women instead of turning their minds to making a condition for their own misery, will learn to make conditions for happiness; and if, in the past, all seemed to be a cloud of darkness—each one impressing the other with a condition that was disagreeable or irksome to the spirit; the future holds another condition, and I am glad to have the opportunity of being able to give forth a few ideas to bring about the latter result. I ask men and women, when they read this communication, not to think of the individual who is giving the communication, but of the fruit that it contains, and appropriate that to themselves as it seemeth best to them. To me it seems as though the world was growing—was extending in its capacity to do good; and we as spirits intend to work, work, until we accomplish the beautiful mission that lies before us. You will be, perhaps, astonished when I tell you that Mahomet, the Prophet, is addressing you. And yet I am only a spirit identity, and lived at a time when I did not understand spirit forces. I was always acted upon and gave to the world the fruit of that action. It contained very many errors, but I contend it contains many forcible truths, which, if adopted by humanity, will be of use enough.

[We take the following concerning Mohammed, from Chambers Encyclopedia.—Ed.]

"Mohammed, (in Arabic, *the praised*), the name taken, at a later period, by the founder of Islam. He was originally called *Halabi*. He was born about the year 570 A. D., at Mecca, and was the son of Abdullah, of the family of Hashim; and of Amina, of the family of Zuhra, both of the powerful tribe of the Koreish, but of a side branch only, and therefore of little or no influence. His father, a poor merchant, died either before or shortly after Mohammed's birth, whom his mother then (according to a doubtful tradition) is supposed to

have handed over, after the fashion of her tribe, to a Beduin woman, that she might nurse him in the salubrious air of the desert. In consequence of the repeated fits of the child, however, which were ascribed to demons, the nurse sent him back in his third year. When six years old, he also lost his mother. His grandfather, Abd-Al-Mutallib, adopted the boy; and when, two years later, he too died, Mohammed's uncle, Aber Talib, though poor himself, took him into his house, and remained his best friend and protector throughout his life. The accounts which have survived of the time of his youth are of too legendary a nature, to deserve credit; certain, however, it seems to be that he at first gained a scanty livelihood by tending the flocks of the Meccans, and that he once or twice accompanied his uncle on his journeys to southern Arabia and Syria. In his 25th year, he entered the service of a rich widow, named Chadidja, likewise descended from the Koreish, and accompanied her caravans—in an inferior capacity, perhaps as a camel driver—to the fairs. Up to that time his circumstances were very poor. Suddenly his fortune changed. The wealthy, but much older, and twice widowed Ohadidja offered him her hand, which he accepted. She bore him a son, Al-Kasim—whence Mohammed adopted the name Abu Al-Kasim—and four daughters; Zainab, Rukaija, Umm Kulthum, and Fatima; and afterwards a second son, whom he called Abd-Manef, after an idol worshipped among his tribe. Both his sons, however, died early. Mohammed continued his merchant's trade at Mecca, but without much energy, spending most of his time in solitary contemplations. In his 35th year, he is said to have, by chance only, been chosen arbiter in a quarrel about the replacing of the sacred blackstone in the Kaaba; but not before his 40th year is there anything really important to be told of his life.

"Before, however, entering on the weighty events of the subsequent period, it is by no means unimportant to advert to such traits of Mohammed's outward appearance as are yet recoverable. He was of middle height, rather lean, but broad shouldered, and altogether of strong build; slightly curled black hair flowed around his strongly developed head; his eyes, overhung with thick eyelashes, were large and coal black; his nose, large and slightly bent, was well formed. A long beard added to the dignity of his appearance. A black mole between his shoulders became afterwards among the faithful 'the seal of prophecy.' In his walk, he moved his whole body violently, 'as if ascending a mountain.' His gait and presence were altogether of an extremely imposing nature. In his 40th year, Mohammed received his first 'revelation,' or, in other words, became first aware that he had a 'mission.' About the year 600 A. D., Christianity had penetrated into the heart of Arabia, through Syria on the one, and Abyssinia on the other hand. Judaism no less played a prominent part in the peninsula, chiefly in its Northern parts, which were dotted over with Jewish colonies, founded by emigrants after the destruction of Jerusalem; and round about Yathrib, (Medina.) Besides these two all important religious elements, several sects, remnants of the numerous ancient sects which had sprung up everywhere during the first Christian centuries: Sabians, Mandeans, etc., on the frontiers of Syria and Babylonia, heightened the religious ferment which shortly before the time of Mohammed, had begun to move the minds of the thoughtful. At that time there arose, according to undoubted historical accounts, several men in the Hedjaz, (Waraka, Obeid Allah, Othman, Zayd, &c.), who preached the futility of the ancient pagan creed, with its star worship, its pilgrimages, and festive ceremonies, its temples and fetiches. It had in reality long ceased to be a living faith, and only the great mass of the people clung to it as to a sacred inheritance from times immemorial. The unity of God, the 'Ancient religion of Abraham,' was the doctrine promulgated by these forerunners of Mohammed, and many of those who, roused by their words, began to search for a form of religion which should embody the traditions of their forefathers and a purer doctrine of the Divinity, turned either to Judaism or to Christianity. The principle scene of these missionary labors was Mecca, than the centre of the pilgrimages of most of the Arabian tribes, and where, from times immemorial, long anterior to the city itself, the Kaaba, (Mount Arafat, the Valley of Mina, &c., were held sacred—the Koreish, Mohammed's tribe, having the supreme care over these sanctuaries, ever since the fifth century. It was under these circumstances that Mohammed felt 'moved' to teach a new faith, which should dispense with idolatry on the one, and with Judaism and Christianity on the other hand. He was forty years of age, as we said, when he perceived the first 'divine' communication in the solitude of the mountain Hira, near Mecca. Gabriel appeared to him, and in the name of God commanded him to 'read'—that is, to preach the true religion, and to spread it abroad by committing it to writing. How far Mohammed was a 'prophet,' in the common sense of the word, has been the subject of endless and utterly futile discussions in the Christian world. That he was no vulgar imposter, is now as generally recognized as that other once popular doctrine, that he was in league with the devil, is rejected by thinking men. What part his epilepsy had in his 'visions,' we are not able to determine. Certain it is that, after long and painful solitary broodings, a something—not clearly known to himself—at times moved him with such fearful rapturous vehemence that, during his revelations, he is said to have roared like a camel, and to have

streamed with perspiration: his eyes turned red, and the foam stood before his mouth. The voices he heard were sometimes those of a bell, sometimes of a man, sometimes they came in his dreams, or they were laid in his heart. Waraka, one of his wife's relatives, who had embraced Judaism, spoke to him of the Jewish doctrine, and told him the story of the patriarchs and Israel; not so much as it is told in the Bible, but in the Midrash; and the gorgeous hues of the legendary poetry of the latter, seem to have made as deep an impression on Mohammed's poetical mind as the doctrine of the unity of God and the morale—in its broad outlines—of the Old Testament, together with those civil and religious laws, scriptural and oral, which are either contained as germs or fully developed in this record. Christianity exercised a minor influence upon him and his spiritual offspring. All his knowledge of his New Testament was confined to a few apocryphal books, and with all the deep reverence before Jesus, whom, together with Moses, he calls the greatest prophet, next to himself, his notions of the Christian religion and its founder were exceedingly vague. For some details on these points, however, we must refer to the Koran and Mohammedanism.

"His first revelation he communicated to no one, it would appear, except to Chadidja, to his daughters, his stepson Ali, his favorite slave Zaid—whom he had probably freed and adopted by this time—and to his friend the prudent and honest Abu Bekr. His other relatives rejected his teachings with scorn. Abu Lahab, his uncle, called him a fool; and Abu Talib, his adoptive father, although he never ceased, for the honor of his family, to protect him, yet never professed any belief in Mohammed's words. In the fourth year of his mission, however, he had made forty proselytes, chiefly slaves and people from the lower ranks and now first some verses were revealed to him, commanding him to come forward publicly as a preacher, and to defy the scorn of the unbelievers. With all his power, he now inveighed against the primeval superstition of the Meccans, and exhorted them to a pious and moral life, and to the belief in an all-mighty all-wise, everlasting, indivisible, all-just, but merciful God, who had chosen him as he had chosen the prophets of the Bible before him, so to teach mankind that they should escape the punishments of hell, and inherit everlasting life. God's mercy—this was a primitive doctrine, common to the whole East—was principally to be obtained by prayer, fasting, and almsgiving. The belief in the sacredness of the Kaaba and the ceremonies of the pilgrimage was too firmly rooted in his and the people's minds not to be received into the new creed; but certain barbarous habits of the Beduins, such as the killing of their new-born daughters, were ruthlessly condemned by Mohammed. The prohibition of certain kinds of food also belongs to this first period, when he as yet entirely stood under the influence of Judaism; the prohibition of gambling, usury, &c., probably being of a somewhat later date. Whether he did or did not understand the art of writing and reading at the commencement of his career, is not quite clear, certain it is that he pretended not to know it, and employed the services of amanuenses for his Koranic dicta, which at first consisted merely of brief, rhymed sentences in the manner of the ancient Arabic soothsayers. The Meccans did not object to his doings; they considered him a common 'poet' or 'soothsayer,' who, moreover, was not in his right senses, or simply a liar. Gradually, however, as the number of his converts increased, they began to pay more and more attention to his proceedings; and finally, fearing mostly for the sacredness of Mecca, which the new doctrine might abolish, thus depriving them of their chief glory and the ample revenues of the pilgrimages, they rose in fierce opposition against the new prophet, and his adherents, who dared to call their ancient gods idols, and their ancestors fools. Many of the converted slaves and freedmen had to undergo terrible punishments; and others suffered so much at the hands of their own relatives, that they were fain to revoke their creed; so that the prophet himself advised his followers to emigrate to Abyssinia. Mohammed himself, although protected by the strong arm of Abu Talib, was yet at that time so low-spirited and fearful, that he even raised the idols, which hitherto he had represented as nought, to intermediate beings between God and man—a dictum, however, which he soon revoked, as an inspiration of Satan, thereby increasing the hatred of his adversaries, at whose head stood two members of the family of Maelzum, Al-Walid and Abulhakam Amr (called by Mohammed 'Father of Foolishness'), and who in every way tried to throw ridicule on him. At last it became necessary that he should be put beyond the reach of his persecutors and Abu Talib hid him in a fortified castle of his own in the country. Hamza, his uncle, and Omar, formerly a bitter enemy of Mohammed, and who afterwards with Mohammed and Abu Bekr, became the third head of Islam, continued in the mean time to spread the new doctrine. The Koreish now demanded that Mohammed should be delivered into their hands; but Abu Talib steadfastly refused to comply with their wishes; a feud, therefore, broke out between their family and that of the Hasemites, and Mohammed and all the members of his family, except, perhaps, Abu Lahab, were excommunicated. After the space of three years, however, the 'peace party' in Mecca brought about a reconciliation, and Mohammed was allowed to return. A great grief befel him at this time—his faithful wife

Chadidja died, and, shortly afterwards his uncle Abu Talib, and, to add to his misery, the vicissitudes of his career had reduced him by this time to poverty. An emigration to Taif, where he sought, to improve his position, proved a failure; it was with great difficulty that he escaped with his bare life. During this epoch he had the well known dream of his journey to Jerusalem and in the heavens on the back of the Borak, the relations of which caused even his staunchest adherents to smile at his hallucination. Shortly after the return from Taif, he married Sauda and afterwards so increased the number of his wives, that at his death he still left nine, of whom Ayishah, the daughter of Abu Bekr, and Hafsa, the daughter of Omar, are best known. In the midst of his vain endeavors to find a hearing in his own city, and those near it, he succeeded, during a pilgrimage, in converting several men from Medina, whose inhabitants had long been accustomed to hear from the mouths of the numerous Jews living in the city and its neighborhood the words Revelation, Prophecy, God's Word, Messiah: to the Meccans mere sounds without any meaning. The seed sown into the minds of those men bore a fruitful harvest. The next pilgrimage brought twelve, and the third more than seventy adherents to the new faith from Medina, and with these he entered into a close alliance. Mohammed now conceived the plan to seek refuge in the friendly city of Medina, and about 622 (ten, thirteen or fifteen years—according to the different traditions—after his first assuming the sacred office) he fled thither, about one hundred families of his faithful flock having preceded him sometime before, accompanied by Abu Bekr, and reached, not without danger, the town, called thence Medinal Anabi (City of the Prophet, or Medina 'City,' by way of eminence; and from this flight, or rather from the first month of the next Arabic year, dates the Mohammedan Era [Hedjah]. Now everything was changed to the advantage of the prophet and his religion; and if formerly the incidents of his life are shrouded in comparative obscurity, they are, from this date, known often to their most insignificant details. Formerly a despised 'madman or imposter,' he now assumed at once the position of highest judge, lawgiver, and ruler of the city and two most powerful Arabic tribes. His first care was directed towards the consolidation of the new worship, and the inner arrangements in the congregation of his flock; his next chief endeavor was to proselytize the numerous Jews who inhabited the city, to whom, besides having received their principal dogmas into his religion, he made many important concessions also in the outer observances of Islam, and concluded alliances with many of their tribes; but he was sorely disappointed in his hopes to convert them. They ridiculed his pretensions to be the Messiah, and so enlarged him by their constant taunts, that he abrogated his concessions, and became their bitterest adversary up to the hour of his death. The most important act in the first year of the Hedjah was his permission to go to war with the enemies of Islam in the name of God—a kind of manifesto chiefly directed against the Meccans. Not being able at first to fight his enemies in open field, he endeavored to weaken their power by attacking the caravans of the Koreish on their way to Syria. Being successful enough to disturb their trade, and at the same time, to conclude alliances with the adjoining Beduin tribes, he at last dared to break even the peace of the sacred month of Radjab, and with this the signal to open warfare was given. A battle, the first between 340 Moslems and about 600 Meccans, was fought at Badr, in the second year of the Hedjah; the former gained the victory, and made many prisoners. A great number of adventurers now flocked to Mohammed's colors, and he successfully continued his expeditions against Koreish, and the Jewish tribes, chiefly the Beni Keinuka, whose fortified castles he took after a long siege. Notwithstanding a severe loss which he suffered in the battle near Obed, in which he himself was dangerously wounded, his power increased so rapidly that in the sixth year of the Hedjah already he was able to proclaim a public pilgrimage to Mecca. Although the Meccans did not allow this to be carried out, he gained the still greater advantage that they concluded a formal peace with him, and thus recognized him as an equal power and belligerent. He was now allowed to send his missionaries all over Arabia and even beyond the frontiers, without any hindrance; and in the following year he had the satisfaction of celebrating the pilgrimage for three days to Mecca. Shortly afterwards, during his expeditions against the Jews of Chaibar and Fadak, Mohammed very nearly lost his life; a Jewess, Zainab by name, a relative of whom had fallen in the fight against him, placed a poisoned piece of roast meat before him, and although he merely tasted it, he yet, up to his death, suffered from the effects of the poison. His missionaries at this time began to carry his doctrines abroad, to Chosroes II., to Heraclius, to the King of Abyssinia, the Viceroy of Egypt, and the Chiefs of several Aril provinces. Some received the new gospel; but Chosro Farvis, the king of Persia, and Amru the Ghassanide, rejected his proposals with scorn, and the latter had the messenger executed. This was the cause of the first war between the Christians and Muslims, in which the latter were beaten with great loss by Amru. The Meccans now thought the long-desired moment of revenge at hand, and broke the peace by committing several acts of violence against the Chuzaites, the allies of Mohammed. The latter, however, marched at the head of 10,000 men against Mecca, before its inhabitants had had

time to prepare for the siege, took it, and was publicly recognized by them as chief and prophet. With this victory of the new religion was secured Arabia. While, however, employed in destroying all traces of idolatry in the besieged city, and fixing the minor laws and ceremonies of the true faith, Mohammed heard of new armies which several warlike Arabic tribes marched against him, and which were concentrated near Taif (630.) Again he was victorious, and his dominion and creed extended further and further every day. From all parts flocked the deputations to do homage to him in the name of the various tribes, either as the messenger of God, or at least as the Prince of Arabia, and the 8th year of the Hedjrah was therefore called the year of Deputations. Once more he made most extensive preparations for a war against the Byzantines; but not being able to bring together a sufficient army, he had to be satisfied with the homage of a few minor princes on his way to the frontiers, and to return without having carried out his intention. Towards the end of the 10th year of the Hedjrah he undertook, at the head of at least 40,000 Muslims, his last solemn pilgrimage to Mecca, and there (on the Mount Arafat) instructed them in all the important laws and ordinances, chiefly of the pilgrimage; and the ceremonies observed by him on that occasion were fixed for all times. He again solemnly exhorted his believers to righteousness and piety and chiefly recommended them to protect the weak, the poor, and the women, and to abstain from usury.

Returned from Mecca, he occupied himself again with the carrying out of his expedition against Syria, but fell dangerously ill very soon after his return. One night, while suffering from an attack of fever, he went to the cemetery of Medina, and prayed and wept upon the tombs, praising the dead, and wishing that he himself might soon be delivered from the storms of this world. For a few more days he went about; at last, too weak further to visit his wives, he chose the house of Ayesha, situated near a mosque, as his abode during his sickness. He continued to take part in the public prayers as long as he could; until at last, feeling that his hour had come, he once more preached to the people, recommending Abu Bekr and Usma, the son of Zaid, as the generals whom he had chosen for the army. He then asked, like Moses, whether he had wronged any one, and read to them passages from the Koran, preparing the minds of his hearers for his death, and exhorting them to peace among themselves, and to strict obedience to the tenets of the faith. A few days afterwards, he asked for writing materials, probably in order to fix a successor to his office as chief of the faithful; but Omar, fearing he might choose Ali, while he himself inclined to Abu Bekr, would not allow him to be furnished with them. In his last wanderings he only spoke of angels and heaven. He died in the lap of Ayesha, about noon of Monday, the 12th, (11th) of the third month, in the year eleven of the Hedjrah, (8th of June, 632.)

LATIMER LAWRENCE.
(New Orleans, Louisiana.)

The mysteries of God have always been considered past finding out. That has been the instruction the human family has received from the clergy all over the world. It is a beautiful way to hold intelligent men and women in the hands of tyranny. To me it looks so supremely ridiculous, that I come for the purpose of trying to awaken people to one important fact. Nature is an open book, and when you study it faithfully, you find that what once seemed to be the most mysterious, is only one of the most beautiful unfoldments that humanity ever received. I am anxious to have you know how much is within the power of men. After learning thoroughly one letter of the alphabet, I come to you to say, the future capabilities of the human organization, are something so grand that the world may stand with uplifted hands, exclaiming that the ways of God are something beyond bigotry and superstition. Now I wish to say to you, that as you unfold your minds your physical organization will be an obstruction, or power to hold you from coming in rapport with all the truths that exist, not only around you, but in every clime on this inhabited globe. For the present you hold your spirits and act through your physical organizations, and it is necessary for you to go to considerable trouble, to acquire knowledge in certain directions; and you are entirely dependent on men and women who travel over the various countries of the globe, to describe to you things and scenes as they appear to them. You, under similar conditions, would see and understand the habits of the people and other things entirely different from what they are represented to you to be. Yet you cannot, at the present, receive knowledge in any other way. You are dependent upon men and women who have had actual experiences in different localities, for a knowledge of those localities; and to-day you are dependent upon us to know how we live and enjoy ourselves after our bodies are crumbling into dust. But the future will hold no such necessity for you. You will have the capacity to dwell in the physical organization, and yet live and exist in the various conditions of life, gaining knowledge through your experience with your relations to them. Now this may seem to you something like letting the sun down and letting it move in what directions it pleased; but you have never understood the power you possess. It is nothing outside of a natural law, but you have always resisted or fought against any development of new forces, and held yourselves in a position where it was impossible for you to reach out and grapple with the mighty truths of nature. To me this seems all wrong; but of course I do not say you can do differently from what you are doing under present conditions. I am only trying to impart to you the knowledge that I possess. After learning your own power to grapple with everything in nature, I will expect each individual to make an effort to advance. We are about to establish new conditions to society. The old fabrics are becoming tender and crumbling away. Even the most bigoted and superstitious individuals begin to look out, and reach, and grasp for light, understanding that there is another existence, or a power which holds in fear and dread many to-day who would approach your sanctum to gain knowledge and truth, if they were not afraid there would be relations that would tend to convert them to the truth. I do not wish any one to stand back through fear, for individual life is just what it is; and the mistakes of the many will not cause them to receive persecution or abuse through us. We will minister to all with love and sympathy—knowing that individuals must act as they do until they know how to do better—how to make

conditions to be happy and pure. Much that is condemned to-day is not really worthy of condemnation; and much that is approved of to-day is worthy of serious condemnation. Men and women are beginning to come out of the turmoils, and I ask you as individuals to cease condemning and lift one another up. The abuses of the past are past, and the beauty of the future is before you. To me the world is so full of interest—so full of beauty—that the most minute particle seems to me one gem in God's great created universe—something beautiful and something to admire. Men and women, cease condemning and search after the truths of nature with an earnestness that you have never, heretofore, thought of, and the way will grow bright and beautiful. Latimer Lawrence, of New Orleans.

HANNAH LOVARI.
(Harper's Ferry, W. Va.)

I cannot get up and walk. Ques.—Why? Ans.—I have a white swelling. Ques.—I guess not. Ans.—Yes, I have. [I can cure that.] That is what everybody says. [Now just believe me. Try and stand upon that sore foot. She stands up.] What made that? It is healed. [You are cured; you will never have any white swelling any more.] If you knew how I have suffered! It was awful! I am much obliged to you. [You are very welcome. Here is the place where we fix up all sick people. You are now well. That is what you were brought here for this morning. You will never suffer any more from that cause.] Well, then, I guess I will not have to suffer any more then, for I have nothing else to suffer for. [Tell us something of your sufferings.] I was sick from the time I was six years old until I was fourteen, as near as I can tell. And I did want to be like other people too. [You will be like other people now. That is the beauty of going to spirit life; for all these old complaints and suffering leave.] They said I had to think I was lame when I was not, and they told me I could not get cured until I came here. [Your coming here will be a lesson to a great many people in the spirit life. They brought you here this morning to be cured, and now you are healed. Do you know that what you have told us here will be given to the public through the paper?] No! I cannot write for a paper. [But you are speaking for one now.] I would have tried to have talked better had I known that. [You must tell us who you are and where you lived.] They called me Hannie; and my name was Hannah Lovaria, and I lived near Harper's Ferry. Were you ever there? [Yes, I have been there.] Ques.—Were you there before or after old John Brown was there? Ans.—It was since he was there. There are many people here, but I guess the sick ones had better come. Don't you? [You tell the sick in spirit life that they can heal themselves if they will only think so.] I will, because it is awful to live this way. I was afraid you would cut my leg off. But now I have gotten well and am going back all right.

HENRY CRAMER.
(Dubuque, Iowa.)

In approaching you, I feel I am coming in contact with millions of minds—the visible and the invisible—each weighing the evidence that is before them, and drawing out of it some rule or system for the government of human life; but I do not feel that there is any necessity for individuals to make laws, because the law is in existence that will govern their lives aright. As I study the minds of men, I find that their greatest efforts are put forth in the direction of going contrary to the positive evidence before them. Each one seems to understand that to gain power they must evade in some particular way the law that exists. Men to-day are holding converse together—striving in some way to make fetters to hold men and women in subjection. Now, when men learn that principles obeyed, make men's lives complete, there will be no necessity for all the commotion that exists at the present time. How many individuals who cast their votes, do it independent and free? Many men, to-day, take hold and make conditions for men to exist under, that are only fit, themselves, to be laughed at; for there are many minds in a debauched and wicked condition, and such minds hold a magnetic power to make conditions for earnest working men and women. But to me it looks better now than it has heretofore. Conditions are improving through the force of circumstances, and you may look for better times in the future. The trials which you are about to endure, will be the means of making conditions complete in themselves and give you strength to move in the direction in which you are moving. You desire to liberate men from old forms; and make new rules and regulations for men to live by; and it is well to take into consideration, in this new movement, what men most desire. Now, under existing conditions, and in view of the way the human mind is directed at the present time, what men seem to crave is possessions, and to be honored and respected, whether they possess true worth or not. This is an unfolded condition of society. Men chase after shadows, and leave the substance for some one else to appropriate. To me this does not look favorable to men who wish to be respected and honored, simply for the sake of holding power over individuals. Now, in this enlightened age men have learned that it matters not where they stand in society, so long as they have not true worth, they cannot appreciate themselves; and it matters not how much homage you may receive from individuals unacquainted with your history, so long as, within their own souls they know, they are not worthy of that homage, that respect and honor. No man is worthy of honor or respect who means to betray the interests of humanity—who means to destroy the principles that have been advocated from the foundation of this government. And yet many men are placing themselves in a position to receive honor, and all the interests they have in holding the position is what benefits they can derive from it, and what honor they can receive from the public. They desire to stand higher than other men have stood. This is the prevailing power that governs men to-day. Let us awake then. We are earnest in advocating truth. Put before the people this one important truth. After they lay aside their physical organizations, they are not appreciated for the honors and praises they received in the physical form, but for their true merits and worth. They are weighed according to the deeds done in the body, and if their motives were pure and true, they respect and honor themselves; but if they wished to pervert the human mind to their own base purposes, they see nothing but darkness and gloom before them. Now this is a

truth that will hold a power over every human mind, if they once stop to reflect. What is an individual without self-respect? What is an individual for men to fall down and worship? If they know within themselves that they are corrupt—nothing but corruption and dishonor awaits them; and it is time men and women had learned this, that the future may bear more beautiful fruits than the past has ever borne. Henry Cramer, Dubuque, Iowa.

CATHARINE HENNEN.

(An old lady of Cincinnati, O.)

I waited and waited for a call to the other side—and waited until my locks grew white and my steps feeble, before I received the call. I had expectations in regard to what my life would be in heaven. I looked forward to something that I have never realized, and have now learned that I never will. Some would feel fearfully disappointed: but to me it seems a real pleasure to know that what I once looked for is not true—that there is no particular place or location called heaven, and that there is no such place as hell. I say it is no disappointment to me, although I had faith to expect to enter into the highest kingdom in heaven; simply for this reason. I possessed enough selfishness to love my friends, and a great many of them passed away not professing to believe in Jesus Christ; and although I expected they were eternally lost, I say I am pleased to find that they are to-day on as good a plane as myself; because I loved them, and that made me desire their happiness, although they could not believe as I did. Now, a great many old people are waiting to hear the trumpet sound that will call them home. They are waiting to get to some place of such beauty and bliss that they will never have any other desire through eternity. To such elderly people, who have done their labor well, I would say: don't look for anything like that; because after the old worn body gives up the spirit and lies silently in the tomb, the spirit gains force and strength and feels a desire to labor and be useful again; and there are many avenues through which we can work and do good. It would be a pity for any aged individual to cast off the old casket, and go away expecting to be a thing of beauty. I have lived in so many conditions and have such a knowledge of human nature that it makes life doubly worth living, for having had such experiences, and now having the capacity to do. So many people think that, after they have performed their mission in the physical form, they have nothing else to do. Yet it is such a pity they can contemplate making a new home and new conditions—surrounding themselves with every beauty the world has given to humanity—partaking of a condition different from the material substance you see around you, and each one being in some way a benefit to the spirit—appropriated and used to make that spirit condition complete within itself. I see your hearts are earnest and you are anxious to do your work well, and I prophecy for you complete success in your undertakings; for where there is an earnestness of purpose, you attract such forces around you as will give you strength and power to do your work effectually. Ques.—Please tell us who you are. Ans.—Catharine Hennen—they called me Kittie. Ques.—Of what place? Ans.—Cincinnati. I was an old lady; and let me tell you how we seem to possess more intelligence than when we were in the physical form. You understand that the gentleman [Dr. Franklin] who has control of this circle, makes every condition favorable for us. None of us are so intelligent, but he assists us in giving our ideas, as much as possible without our losing our identity; and it is very kind of him, and does a great deal of good to us.

JACOB LEWIS.

(Killed at the Battle of Fair Oaks.)

Well I suppose every body has got to speak the truth; and I say it is as black as thunder in here. I don't see a ray of light. [You will before you leave.] Well, I begin to understand a little now. It is not so dark—it is only dark to me—but it is not really dark. I don't consider my condition dark but I don't understand the medium. It was dark before I went out. I tell you, when bullets are whistling around you in every direction; and at last the top of your head goes off, you would not conclude that everything was as light as it ought to be. We want you to laugh and be merry whenever you feel like it. [This was called forth by our laughing at his quaint manner.] for it gives us strength. And I tell you what it is you might have that little bird singing in here [he heard "Dick" the canary bird singing in the adjoining room.] we want everything to be cheerful and home like. Ques. Were you in the war? Ans. I was in the war, but I was not shot in the back I can assure you. I was hit by something that took the whole top of my head off. You have heard of the battle of Fair Oaks—there is where I got killed. I would like to give you a long communication, but as I have nobody to send a message to I will let somebody else talk. I will come back and tell you where I belonged and everything. Ques. What was your name? Ans. They called me Jacob Lewis. I cannot tell you straight now because I cannot see anything on account of my head. [You will feel better when you leave the medium. You will come back next time bright and clear.]

JACOB LAIN.

(Newark, N. J.)

I have taken the privilege of coming here, hoping in some way to assist in lightening the burdens of humanity; not that I feel any great power or strength within myself, but when I gather up the fragments, and see how useful they all are capable of becoming, I felt I wanted to do something that will awaken the minds of the people to the importance of life. I have visited many homes in this city and I see pleasing surroundings, and every condition for enjoyment that it is possible for humanity to have; yet as I search through the minds of individuals, I see a condition of unrest, and in some cases, of real unhappiness, and it looks very sad indeed. And I think I can point the way out of some of these difficulties. Individuals having pleasant homes and abundance of earth's treasures surrounding them, are not holding their true relations to humanity. It does not make any difference how beautiful or pleasant a home may be, society has requirements which each individual ought to obey; and as long as individuals seek only their own gratification in adorning their own homes, while thousands are suffering for the very necessities of life, it is impossible for them to feel in perfect harmony with

themselves. Also many departed spirits that never had any opportunities in life—no pleasure or comfort, but always suffered for life's necessities hover near and around such homes, oft times creating discord and inharmonious. Now there is a wonderful battle to be fought in that direction. Individuals would be happy with all the comforts of life, if they would only appropriate and use the forces around them—make them a condition of happiness or of use. No individual has a right to live for himself or herself alone; but each one must give out to others their strength and assistance. How could you live without assistance, one from another; and if this is freely given and in the right spirit, it lifts each individual up and perfects him or her without any one interfering. Society, to-day, has grown so fearfully corrupt, that you cannot go in any direction for that assistance and happiness that all seem to be striving for; but which men have learned, is not possibly to be found. Yet in surrounding themselves with all the comforts of earth, there is something else wanting; and that is to feel that you are brothers and sisters, all working for one common end, and that is the benefit one another and make life beautiful to all. Ques. Who is the spirit? Ans. Jacob Lewis. Ques. Of what place? Ans. Newark, N. J.

AARON SHALMN.

(One of Capt. Kidd's Band.)

May I come in here? [Certainly.] I am an old man and care not to tell you who I am. I want to tell you that I belonged to Capt. Kidd's band, and we are all working to do the best we can. If you will help us along, we will give you all we possessed in the end. We are going to take the medium under control. We are a new element in her experience, but we won't hurt her. We are going to do all the good we can now. We didn't use to feel that way, but we are coming around, and I want to say to you here, that what makes men bad sometimes is, they get so abused by people who claim to be good, that they get so outraged, that they felt enmity towards the whole human family. Ques. Tell us who you were in your earth life? Ans. I never allowed myself to be known among men. I was a part of the band and gave them information all the time. Ques. Were you an old man at that time? Ans. Yes. Ques. Where did you live? Ans. I travelled on the ocean a great deal of the time, and landed in places where I thought there was the best chance. I belonged in New Brunswick, (British Provinces). You know when men undertake to do wrong, it takes more than ones self to accomplish much. I never took human life, or anything of that kind, but I helped other people to get ready to do it. Ques. Were you one of the keepers of the spoils? Ans. I had whole charge at their rendezvous. That is the reason I come here, and the Captain said I must be particular. We don't want to throw our means away—we want it to go in the right channel. [Well, you must be governed by what you think best.] We are coming here to you when we think we are all right, and will give you what we possess, and after that we will be happy and be able to do better, and not be tied down with the weight we are. (I hope Capt. Kidd understands me. I feel that it is not necessary to have, what you propose to give, to make this fight, for it will be made without it.) Do you not think you had better have that and do good with it. We are not bringing this to you for yourself, we want to make the battle as short as possible. But it seems we have had so many difficulties to encounter that we are never quite ready to place it where it will do good. Franklin says there are often ways to do things but without means, ways are of no account; and he says they are bound to come in and make the means for the ways. Do you want my name? I expect it will do no harm. It is Aaron Shalmon. I controlled her (the medium) several times before, but I will have to control her many times before we can give what we desire to give.

BEELZEBUB.

(One of Capt. Kidd's Band.)

Well, I am here, and I am just as good, for I am one of them. We have something to say for ourselves, you understand, as well as other people. Other people hunted us and set prices upon our heads, but they first made us what we were and then undertook to control us. For my part, I went down at sea, and nobody got anything for my head. But you haven't any idea of what is before you. But I see you understand. We are working—we want to control the medium so as to do just as we want. We are just as free to give as if you asked for a glass of water. We are not here to do any one harm; but I do wish, when I see people so persecuted, that they would strike back. The idea of a man trying to teach truth, and other people trying to put him under foot! It is too bad! I tell you, you do not know what strength we could bring to bear if you got into a real fight. We will be with you, but you must look out for yourself. Now you will ask me for my name, and I will tell you what the captain always called me. You may put me down Beelzebub. Ques.—I want to know what part of the work you did. Ans.—If there was anything the rest were any ways backward about doing, I went ahead.

A SPIRIT WHOSE NAME WAS NOT GIVEN.

How does thee do? It seems to me thee is having a real good time. [We were convulsed with laughter at the idea of having a visit in our sanctum from a real Beelzebub.] I don't wonder at it, and if thee could see what a power thee has to assist thee to do good thee would laugh louder than ever. Now some would feel like persecuting these friendly spirits and breaking them up; but to me it looks beautiful to see how kind they can be when it is possible to do a great deal of good. They are noble hearted men; only so betrayed by those whom they supposed to be their friends, that they became embittered towards their kind. I expect thee has had experiences that would almost have made thee turn that way. [No. That could never be with me. My conditions were such as to preclude that.] They have physical strength and are intelligent men; but they have been persecuted for traits of character they could not help. [I understand them, and my whole sympathies are with them in their effort to do good. If I had ever met them in earth life, I would not have met them as pirates. I would have met them as friends and brothers.] They are able to do effective work, as you will soon realize.

WM. ELLERY CHANNING.

The waves of the ocean, as they dash upon the shores, move some of the particles as they roll to

and fro. Thus it is with the great tide of spirit—each one has some little effect—each one does some little good, and taking all and uniting them, they seem to gather in a volume and present to my eye a strength and power that all the forces in the world cannot overcome. When we take into consideration the variety of minds, and how many have had such little opportunity of acquiring knowledge, and then see them manifest themselves, it seems to take us by storm, or at least our astonishment is great. Yet time is rolling on, and each hour gives us more power over the human organization; and in a short period we will be able to define ourselves in a manner so conclusive to individuals that not a question of doubt will arise. When men lay aside the luxuries and comforts of life, and take up a mission that holds nothing but opposition and obstacles in its way; it is a question to my mind whether men and women at large fully appreciate such a sacrifice. To me it looks wonderful indeed, and I myself would have felt almost afraid to have undertaken an enterprise that presented so many obstacles in its way. But I will say to you that you have gained power beyond your grandest expectation. You have not, perhaps, had it demonstrated to you, but it will not be long until you feel that the words I have uttered bear truth with them. You have undertaken to defend a principle which, when once understood, will be the means of bringing men and women into a condition of harmony; not that every one will be alike, but each will learn the law so effectually that they will become willing for individuals to be individuals and possess identity. You are not to be as a flock of sheep with a shepherd directing your course whichever way they want you to go; but each individual will be free to be himself or herself. That is the watchword of every intelligent mind. Now you are battling for a portion of humanity that has never yet received a proper recognition in the world—negative individuals who are willing to lend for a time their organizations to spirits to control and use as their own individualities, to present to the world important truths, that it would be impossible to be received in any other way. Brother, I say to you, fight your battle, and we will gather our forces together, striving in every effort to make the right come uppermost. We are dependent upon the organizations we use, not only for enlightening humanity, but for our own advancement in the life beyond. Beautiful is the law of adaptation! Men do not seem to understand that this is, by us, to be only used in the direction of good. We give conditions to the instruments we use to do good in every direction—give them power to be free, and do not hold them as instruments, only losing themselves when we control their organisms to give our thoughts to you. No medium is accountable when under the control of a spirit; and if you make conditions as they ought to be, it will be impossible to use any medium to their destruction or the destruction of any one else. By so doing, you lift up millions of spirits who have never had an individuality of their own—who always obeyed and worked out the will of some one else. This work of yours is the most important one being done on the earth, at this time. William Ellery Channing.

[We take the following concerning Wm. Ellery Channing, from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature.—Ed.]

"William Ellery Channing, D. D., an eminent Unitarian divine and philanthropist, was born at Newport, Rhode Island, April 7th, 1780; entered Harvard University in his 14th year; graduated at the age of 18; spent a part of the ensuing two years as a private tutor in Richmond, Va.; returned to Cambridge as regent in 1801; was settled as pastor of Federal Street Church, Boston, in June, 1803; visited Europe in 1822; began his celebrated essays on Milton, Napoleon, and Feneion, which distinguished the commencement of his literary career, proper, in 1826; visited the West Indies in 1830; commenced his anti-slavery labors in 1835; and died Oct. 24, 1842.

"To the American community in general Channing is chiefly known as a theologian, while, on the other side of the Atlantic his fame is chiefly that of a literary man and philanthropist. The common impression that he was the leader of the Unitarian movement in this country is false. By the publication of his celebrated sermon at the ordination of Mr. Sparks, in Baltimore, in 1819, the doctrinal position of Unitarianism was more generally made known in the American community than at any former date. By this accident, and still more, perhaps, by the fact that his literary reputation elevated him above all others engaged in the movement, he became recognized as its head, although it could boast of earlier advocates and able polemics. He is rather, perhaps, to be classed with Samuel Clarke and Locke, as a high Arian, than with Priestley, Belsham, and the Socinians generally. He is described by his biographers as a member of the Church Universal of the lovers of God and lovers of Man. But he himself says that 'he had long ceased to attach any importance to the rank or dignity of Christ, or to believe in the Trinity; that the idea of Christ's death being a satisfaction is nowhere taught in Scripture; and that evil spirits have no existence—Satan being merely a figurative personification of moral evil.' Still, according to his peculiar views of religious faith and duty, Dr. Channing was a devout and serious man, who had a profound reverence for the authority of Scripture, and was accustomed habitually to view all things in connection with eternity.

"With Unitarianism as a system or movement, he unquestionably did not feel satisfied in his late years. 'I feel that among liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much.' In 1839 he thus expresses himself: 'I would that I could look to Unitarianism with more hope. But this system was, at its recent revival, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers; and the consequence is a want of vitality and force, which gives us but little hope of its accomplishing much under its present auspices or in its present form.

"As a preacher Channing was pre-eminent, although he had very few natural oratorical qualities. His presence in the pulpit was not commanding: he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken, his eyes hollow, and his voice feeble. He generally read his discourses. Throughout his long ministry he was the most popular preacher in Boston. In philanthropy he was the Chalmers of America. His journals contain long lists of plans for public

works, benevolent operations, special reforms. These plans include, 'Associations among Mechanics,' 'A work to be written on ardent spirits' 'Fire Clubs,' 'Poor-houses,' 'Female Employment Societies,' 'Provisions of Wood on a large Scale,' 'Bake-houses for the Poor,' 'Associations for the Relief of the Sick, Old Debtors,' 'Societies for the Advice of Emigrants, for the Reformation of Prostitutes, the Improvement of Africans,' etc. His liberality was not absorbed in devising plans of good, but his general charities were great. His latest and maturest strength was devoted to the discussion of American Slavery, and no writer has treated the subject with more candor or more impressive eloquence. His literary reputation, especially in England, was scarcely paralleled by that of any other American author of his time. He possessed the best elements of immediate success as a writer—a poetic temperament, and a style of remarkable transparency and power. The greatest faults of his style are repetition and expansion—the fine gold being often beaten out in very thin leaf."

Words of Cheer.

BOSTON, Nov. 9th, 1882.
DEAR FRIEND ROBERTS:—I attended one of Mr. Bliss's Circles on Tuesday evening. Billy the Boot Black came and requested me to write to Mr. Roberts of MIND AND MATTER and say, I speak to you high up over the Battlements of Heaven. Jonathan keep up good courage your enemies are falling. Bundy must go down, so say the Spirit world. God bless you Mr. Roberts. I will say here that Mrs. Nellie Nelson passed on to higher life Wednesday of this week, and Wednesday evening her little control came at Mrs. Bliss's circle and came out of the cabinet and spoke with myself and others in the circle. So you see the evidence that we have of our controls. So cheer up dear friend, you are ever in and for the Truth, and long may you live to show to the world what a noble soul can do when he girds on his armor to fight for the truth. Long may the bright angels give you the strength to crush out Superstition and Bigotry from our paths. Most truly your friend with kindest regards, always trying to do what I can in my simple way. From Little Mary and her Medium,
MARY A. CHARTER.

Passed to a Higher Life.

MARION, Marion Co., Ohio.
Mrs. Tacey T. Baker, the wife of Charles Baker, after four hours of a stroke of Paralysis, passed to spirit life, Nov. 5th, 1882. She was born in Montgomery county, Pa., Nov. 25th, 1809, of Quaker parentage. She was a firm believer in the Spiritual doctrine, and for thirty years enjoyed its teaching, walked in its path of light—a faithful friend, and an honored woman.
Respectfully,
C. BAKER.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sanson Street, Philadelphia, (MIND AND MATTER.)

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed; including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.
Dr. J. W. WOODWORTH, Healing Medium.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.
J. M. ROBERTS: Dear Friend and Brother:—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nicker in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.
Yours truly,
No. 216 W. Market St., A. S. BYINGTON.

The manuscript for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names.
Membership, 25 cents,
Directory, 50 "

In all 66 cents. H. L. GREEN.
Address—H. L. GREEN, Salamanca, N. Y.

Another Generous Offer.

Editor of Mind and Matter:

All persons who will send me the price of your paper for one year and fifty cents extra, I will answer by independent slate writing, two sealed letters to their spirit friends:—(the names of said spirit friends must be written in full.) The answers will be written on Slates independently. The slate with the writing on will be sent by express for fifty cents additional. My regular price is, gentlemen, three dollars and ladies, two dollars. Address
C. E. WATKINS.
Cleveland, Ohio.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.] Dr. A. B. DOBSON.

Special Notices.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

A. F. ACKERLY, the materializing medium, will be in Chicago on or about Nov. 1st. Business arrangements for seances through the West can be made by addressing him Chicago P. O., Ill.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle St., Brooklyn, N. Y.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 10 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

MRS. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Spezialat Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evening, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

THE Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October: J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

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HOW LONG WILL PEOPLE, CLAIMING TO BE SPIRITUALISTS, TOLERATE IT?

We stop here to express, if we can, the utter loathing, disgust, contempt and detestation of the human beasts who conceived, wrote and published that demoniac assault upon a damably injured, feeble woman, whose only offence was that she, as a medium, in the goodness of her heart, and as she supposed to favor a dying woman, allowed herself to be lured into a trap set for her destruction, by as vile a set of moral assassins as ever plotted for the destruction of a human being. We will state a few facts that will show who were the liars, criminals, and perpetrators of this monstrous fraud. Mrs. Hull, is positively known by hundreds, if not thousands of intelligent and careful observers of spiritual phenomena, to be not only a genuine, but a remarkable medium for form materializations. She had been giving two or three public seances a week, for several

But we have gone over all these matters before, in criticising the public statements of Sammis, McVickers, and Bronson Murray, the intimate personal friend of Mrs. Dunham, who, although not himself present, took a hand in the work of slandering Mrs. Hull at a later day. The only additional facts that are necessary to show up this transaction, and how much credit is due to the statements of Mrs. Dunham and her friends, in this matter, we will now give. We are informed, and most credibly, that Mrs. Dunham had confessed to a lady acquaintance of hers that Mrs. Hull was coming to her house to give a sealance there, and that she was to be exposed, several

THE "RELIGIO-PHILOSOPHICAL JOURNAL'S"
VILE ATTACK ON PROF. HENRY KIDDLE.

"Will Mr. Kiddle state publicly all the facts of how he obtained that letter; of the pressure he brought to bear upon the woman to make her write him a letter denying or confessing; how he wrote her immediately after the exposure urging her to tell him the truth; how after weeks of waiting, he received a reply written by Mr. Hull, which was not satisfactory as to telling the truth; how he wrote again, saying he wanted a distinct answer

"While upon this subject, let me also mention another fact in connection with a test seance held with Mrs. Grindle at the house of Mr. Jessup. Mrs. Kiddle and another lady were selected by the attending circle to examine and disrobe the medium; they did remove her clothing, except a flannel bandage (which she wore about her bowels) and her undershirt; but they put their hands under the shirt and could find nothing; also felt outside the bandage, but did not remove either article. They felt some delicacy about removing all her clothing. It was remarked to Mrs. Kiddle, 'Why, that bandage is the very article you should have removed.' Don't you know that almost every lady would feel delicate about entirely disrobing the medium, and she is bright and keen enough to know it, and trust to it to be able to secrete enough stuff for her purpose." [What a fool was it who made those silly and contemptible suggestions to Mrs. Kiddle? Had this assailant of Prof. and Mrs. Kiddle told us this, we would then have known, in all probability, who he or she is, for no other than such a self-convicted fool and knave would have made any such utterly nonsensical suggestions.—En.] "Mrs. Kiddle's reply was, 'Oh! dear, I never thought of that; but wait until next time—I will take off everything.' It's needless to say, the 'next time' never came. But to satisfy her mind, she asked Mrs. Prall (one of the ladies who examined the same medium on a previous occasion) if they removed the flannel bandage, and was assured they did; and so they concluded there could have been no parapsychism concealed on the last occasion. If I mistake not, Mr. Kiddle published the account of the last seance mentioned under the oaths of the committee: that

the clothing was entirely removed. Did he know 'the bandage' was not removed?"

There may be some infamy deeper than this attempt to fasten the crime, or the suspicion of the crime of preying upon those two lady examiners of Mrs. "Cradle"-Reynolds, but we can hardly conceive what it could be. But it is fully paralleled by the following groundless impeachment of the personal and professional integrity of Prof. Kiddle. This adept in insinuations says:

"In this same article from which the letter of Mrs. Hull is quoted, Mr. Kiddle confesses that the publicity given to this exposure of Mrs. Hull filled him with loathing and disgust. Can any one be surprised at that, when they consider the fact that Mr. Kiddle's public lectures have been filled with accounts of the wonderful materializing phenomena occurring principally through the mediumship of Mrs. Hull? They are written lectures prepared and compiled with great care, and serve for Mr. Kiddle's stock in trade, to be repeated and delivered in any and all towns and cities when called upon for a lecture. They serve the purpose of the minister's sermons.

"Might he not be well filled with loathing and disgust to find the publicity given to this exposure of Mrs. Hull's little tricks, spoiling all his stock of carefully compiled lectures for any future use. Let Mr. Kiddle learn that there are others quite as honest and reliable as himself, whose motives he does 'denounce and impugn,' although he makes the assertion he does not."

Nothing could be more far-fetched and wholly inexcusable, than this untruthful impugning of Prof. Kiddle's motives in demanding justice and fair play on behalf of Mrs. Hull, against those who have so vilely misused her. Prof. Kiddle has given enough evidence of his disinterested and fearless defence of what he knows to be true, to suffer the least prejudice from such petty and disgraceful attacks upon him. That John C. Bundy should join in that attack upon Prof. Kiddle, only shows to what a degree of desperation he has been driven by his repeated failures to discredit genuine and faithful mediums, by fraud, falsehood, and malicious persecution.

As we propose to take a hand in the outcome of the following damning confession, we give it, with our exposition of it, in advance. This anonymous slanderer of Mrs. Hull and Prof. Kiddle, and endorser of John C. Bundy, says:

"In conclusion it may be said, much more can be written on this line of thought, which will probably appear later on; but this instalment will probably meet the requirements of the present time, and serve likewise as a part of the history of this whole matter which is yet to appear, chronicled with simple statements and real facts only, in which self-appointed censors and professional fraud defenders, will be given their due place, and in which will moreover be seen how the 'leadership' of certain 'leaders' has lead (sic) the movement down into the depths of disgrace, dishonesty and fraud."

We hardly expected Col. Bundy to be fool enough to confess, in that pointed manner, the depths of *disgrace, dishonesty and fraud*, into which the Bundyite "leadership" of certain Bundyite leaders, (himself included,) has led the Bundyite movement against genuine and worthy mediums. We would say to Col. Bundy and his anonymous endorser, that what they propose is a work of supererogation as we clearly demonstrated months and years since. We trust that there will be no more of this kind of disgraceful dodging in future, and skulking behind pretended correspondence and anonymous names. The man or men who thus lie about and slander mediums and their defenders, and seek to conceal their identity, are simply infamous frauds and scoundrels, be they whom they may; and the journalists who assist in the infamous work, are deserving of the scorn, contempt, and loathing of all decent people. Of such people are the Bundyite crowd, from Bundy the successor of the murdered S. S. Jones, to the ruffians who robbed Dr. Sour of \$100, under the pretence that they were searching his pockets for concealed paraphernalia, none of which they found or had an opportunity of putting upon his unconscious person. Such people are capable of any act of meanness from robbing a hen-roost or sheep-cot, to stealing the pennies from their dead grandmother's eyes. Not always will society be cursed with such moral abortions. Spiritualism has come to make it impossible for them to tolerate their own wretched lives, and despair will bring their end.

"BOB ACRES" OUTDONE.

We take the following from the reported proceedings of the recent so-called "National Convention held at Detroit, Mich.," as published in the *R.-P. Journal* of November 11th.

"The business committee then reported nine persons to be a Standing Committee of this Conference, to act for it and represent it in calling a convention and moving for the perfecting of a national organization, they having power to add to their numbers at their judgment: G. B. Stebbins, Detroit, Mich., Mrs. Maria M. King, Hammon, N. J., Henry Kiddle, New York, S. B. Nichols, Brooklyn, N. Y., Mrs. Anna M. Twiss, Manchester, N. H., G. C. Castleman, Olathe, Kansas, C. H. Murray, Leadville, Colorado, W. Whitworth, Cleveland, Ohio, J. C. Bundy, Chicago, Ill."

Thus distinguished with the post of honor in the Detroit retreat, (the rear guard) of an army of seventy Michiganders (including the Michigooses), one would have supposed that the fearless Col. Bundy would not have turned tail to, and run away to creep into his editorial hole. But Colonel as he is, and brave to rashness, according to his own story of himself, he has given but sorry evidence of his claim to be regarded as anything but an empty braggart, and pitiful journalistic craven. The following is Col. Bundy's response

to that mark of esteem of his Michigan friends. In the *Journal* of Nov. 11th he says:

"THE DETROIT CONFERENCE."

"Mr. Jno. C. Bundy declines to serve on the Standing Committee and gives his reasons a letter to the Chairman (sic.)

"To Hon. Giles B. Stebbins, Chairman Permanent Committee of National Conference, Detroit, Mich.

"Dear Brother: In reading the proceedings of the National Conference of Spiritualists held in your city, Oct. 27th-29th, I notice that my name appears as a member of the Standing Committee appointed to act for the Conference and represent it in calling a convention and moving for the perfecting of a National Organization. I am heartily and unreservedly in sympathy with every effort looking toward the betterment of Spiritualism as a distinctive public movement. I hail with genuine pleasure the marked interest evidenced by the attendance, and more fully by the correspondence brought out at your late meeting. I shall do all I can to agitate the desirability of a National Organization and to render its formation a success. In the midst of continuous, pressing calls upon my time I have been able to give but a cursory reading to the platform adopted at Detroit. Allow me to say in all kindness that it seems to me not to be as clear and definite a declaration as it should be. While embodying may be, in sentiment nearly all that need be said, yet it lacks perspicuity, and shows rather as a rough draft than a carefully formulated declaration. However, with its general sentiment, as I understand it, I am fully in accord; and as it is only preliminary ground on which to muster those willing to unite in future work, it answers the temporary purpose."

Having thus squarely defined my position as to the Conference and its objects, I beg to be excused from serving on the Permanent Committee. I fully appreciate and am grateful for the expression of confidence in me, evidenced by the action of the Conference; but my profession as a journalist—editor of a Spiritualist paper (11)—renders it impossible for me to act in my private capacity as a citizen and Spiritualist with your Committee. I have no right to place myself in a position where I shall, even in appearance, seem to be the personal partizan of any particular scheme. My obligations are first and always due to the public as a journalist, and I cannot permit anything to intervene. While favoring your movement for organization, I must remain free to treat of it professionally and give to the readers of the *Religio-Philosophical Journal* such expositions of the movement from time to time as can only be given by one neither holding nor desiring any office in such an organization.

"Trusting that upon reflection, the earnest, honorable body which conferred upon me the honor, which under other circumstances I would gladly accept, will see the force of my argument and agree with me, I hereby respectfully decline to serve on the Committee."

"Fraternally yours,
Chicago, Nov. 4th, 1882. Jno. C. Bundy."

And that is what the brave, the fearless, the independent editor of the *R.-P. Journal*, the organ of Bundyism calls *squarely* defining his position as to that *National Conference of Spiritualists*. Editorship is a field in which the role of "The Artful Dodger" is most unfortunate, and few there are who can successfully manage that part in the play of journalism. Col. Bundy has certainly made an absurd failure in this last attempt to fill that role. If Giles B. Stebbins, Henry Kiddle, Dr. A. B. Spinney, are satisfied to regard Col. Bundy as in sympathy with them, we are content. We blush for the journalistic profession that it must be thus dragged in the mire of cant and hypocrisy. Professing the most decided partizanship for this scheme of a National organization, Col. Bundy, in the next sweep of his pen, admits that that partizanship is all wrong. This is about as inconsistent as Col. B.'s crooked nature will admit.

But let us see who the constituents of this National Conference of Spiritualists were. We copy from the first paragraph of the report:

"Some seventy-five persons were present, mostly from different parts of Michigan."

Well, this American National movement was a slight improvement on that never to be forgotten English movement which had its inception and end in Tooley street, London. Three Tooley street tailors discussing the interests of the English nation over their lap boards, concluded to dispense with the British government and run the country themselves. They put out a proclamation setting forth their ultimatum, beginning with, "We the people of England do declare and ordain," etc. It is needless to say that was all that that great movement amounted to. It was not one whit less absurd for those seventy Michigan representatives of the American Spiritualists (a rather pretended representation) to issue that 'meaningless declaration, which Col. Bundy designates, "not as clear and definite declaration as it should be," and "lacks perspicuity," than it was for the three Tooley-street tailors. But in order to let our readers see how much nonsense can be crowded into a short space in the name, American Spiritualism, and at the same time give the news of the day, we publish what these silly Michigan people call the "Declaration of Principles of the National Conference of Spiritualists, held at Detroit." Here it is:

"We affirm the continued individual conscious existence of the human race; that the change called death is but the passing of the spirit from the earthly body into higher life, retaining an indestructible body of spiritual substance, in which condition, surrounded by friends and associates on a similar plane of development, and conditions adapted to its growth and happiness in a substantial Spiritual world to which it naturally gravitates, it is capable of improvement in all the elements of its nature, which are progressive, and will experience joy when in harmony with nature, and misery when not in such harmony. All will eventually learn the way of harmony and happiness, and be at one with nature and the God of nature. All in the mundane and Spiritual world is governed by immutable law; faith is val-

uable only so far as it leads to correct conceptions and actions. That God is spirit.

"It is the duty and pleasure of ardent spirits, as opportunity shall offer, to aid man, to give him consolation, to heal his maladies, correct his errors, and lead him to higher truth and happiness. All men are susceptible to the influence of spirits, some in a much greater degree than others; that this, like his other faculties, can be cultivated, and when well developed, such a person can be controlled by a spirit of like affinities to speak and act for that spirit, more or less perfectly. In ancient times such persons were called prophets, and are now usually called mediums. Neither mediums, prophets or spirits are, or can be, infallible and infallible; therefore all revelations thus given should be judged as they may merit—always remembering that our own intuition and judgment make out highest criterion of the true and the right.

"All so-called miracles, that are facts, are the result of natural laws and forces not well understood.

"The Bible is a collection of books, written at different times and more or less adapted to the conditions of men when written, valuable to us as containing sublime truths, instructive history, lofty sentiment, and human errors, illustrating the character of man in different ages and making clear the law that inspiration is tinged by the instrument through which it is given.

"Jesus of Nazareth was a man naturally susceptible to Spiritual forces, he belonged to humanity, was our loving and highly Spiritual brother—'simply this and nothing more'—and was sacrificed by the priesthood of his nation because he taught different doctrines from those of the prevalent religion of his time and country.

"All days are equally sacred, but the custom of a day set apart for rest and Spiritual religion and mental culture is good.

"Happiness is the result of wisdom, virtue, purity; no forgiveness can make an ignorant and vicious man happy or efface the consequences of sin, no blood of any creature wash away moral guilt, or fit a wicked or undeveloped soul for happy associations with high and good angels or men; only by wisdom and virtue can the depraved become happy.

"Marriage, the union of two souls, is the highest conception we now have of pure and happy homes, and is best represented by faithful monogamic relations.

"As man is progressive, so should be his declarations; we hold to the right and duty of every organization to modify its declared principles, as they may deem best, with enlarged perceptions and experiences; therefore these articles and statements may be amended."

This is the whole of this Declaration of Principles as set forth in the *R.-P. Journal*. How grateful we should be to these seventy-five Michiganders and Michigooses, that they did not, like the Revelator of old, curse all who should think about changing any of those "articles or statements." And this the outcome of a movement to do "heaven knows what"!!! If we had a ten-year old school boy under our charge who would string together such an incongruous string of absurdities as sense, as a composition, we would spank him and send him to meditate upon his folly. That any thing will ever come of such folly, it would be absurd to suppose; otherwise we would show up some of the more striking absurdities of this Michigan fizzle. We have no time to waste on such nonsense.

Mr. Jesse Shepard's Concert.

Music is an element in the ocean-essence life of the universe, a fixed law of mind and matter, a superlatively perfect principle, which in all substance and animation only waits to be righteously touched and awakened. How it dreams and sleeps in all nature! With the principle of music and its hopeful inspirations, nothing is educational or susceptible of transmission like a gift. It is a divine, spiritual life, pregnant with inspirational fire. The Doric, the Lydian, the Phrygian, the Ionian and the Aeolian are names indicative of the various forms of expression that music has taken. The last and final expression I heard last evening in a wonderful concert which invested life with new meanings. I had no intimation if the near presence of a strange heavenly body in the spaces and abysses of my being. With poles and parallels of latitude, and degrees of longitude, a sphere, with zones of temperature, bearing precious flowers and fruits. No words can express the miracle of this voice, compassing and dwelling on every note and tone ever touched by human voice, male or female, thus embodying in one human form the perfection of music. It is beyond criticism. This ravishing music is new upon the earth. It is a most unexpected advance out of the realm of all that has ever been known—never predicted, nor even dreamed of by musical critics, or phonetic science. It is the nuptial event of the masculine and feminine in the divine harmony in this world, and is the embodiment and union of all the holy delicacies and sublime beauties which human affections have ever ascribed to music.

This last form of music has come up to us from out of the depths of eternity; it is the last bloom on the topmost bough of the tree of life. It is a closing period, and the last revelation in the divine art has appeared to us. It is the last act of creative art, and it is finished. All this dazzling and transcendent beauty and amazing power, is manifested in the person of Mr. Jesse Shepard, a young man with a most harmonious form of personal beauty. Living a life of the purest personal habits; no hermit, nor nun, nor priest, ever offered to the world a purer life of devotion than this anointed High priest to his sacred calling. To the musical world it is the blessed sermon on the Mount. The first, the last. Professor Jacob Krouse, the greatest linguist, literary and musical critic in America, says that Mr. Shepard's musical abilities surpass anything that has ever appeared on earth. Neither Beethoven nor Mozart have ever attempted such compositions. And then as a poet, he is the peer of Byron, and as a literary writer will rank with Macaulay, Carlyle, and Victor Hugo; and with all these amazing gifts of breast and brain no eulogy is equal to the powers of the performance. This man the noblest work of God appears to have no sensations that are characteristic, self complacent, self affirming, self preserving, selfish or conservative. He is resurrected and seems identified with the impersonal, the noble, the sublime.—*Daily Chronicle*.

Mr. J. Wm. Fletcher at Froisher's Hall, New York.

Among the tireless workers in Spiritualism are the Fletchers, who in public and private are creating such an interest in the cause as has been rarely felt in New York. Mrs. Fletcher's severe illness would have interfered greatly with the work so successfully begun, had not her husband taken it up and given us the benefit of his stirring inspirations. Despite some considerable opposition from certain quarters, the Fletchers have worked steadily on, until they stand now in a circle of their own, loved and respected. The second lecture through Mr. Fletcher was of unusual interest, since it dealt with the practical side of Spiritualism and presented a view of its possible work, not often dwelt upon. Mr. Fletcher, as a recent writer has said, was born for the platform; his dignified manner, graceful delivery, and clear ringing voice, all show a great degree of cultivation. In his lecture upon "The Work and the Workers," he held that every effort was controlled by the law of exactness—that a certain uniformity run through poetry, art, science and mechanics; and that it was only when we came to religion, that this idea was lost sight of. The moment the claims of religion were weighed, that moment the theologians cry out, "Hands off—this is Sacred Truth!" and the questioner is forever silenced. Now, the only sacred thing in existence is Truth; the only sacred place is where the truth is spoken; the only sacred man is the teacher of the truth.

What is Spiritualism? Science? Religion? Reform? all of these and more too. Spiritualism, *per se*, is so much knowledge, which is calculated to do no more good or harm than any other branch of knowledge. The fact of man's spiritual existence will never redeem the world; it is the use that is made of that knowledge. The relation of Spiritualism to science, reform, and religion, were all sketched with a strong hand, in clear and unmistakable logic, which merited the applause and appreciation they received. What is the work? Everything that can be done for the benefit of humanity. The man who builds a house and puts into his work his best strength, is a religious man, the man who writes, paints, or does any thing at his best, is doing the work, and is the true worker, whether he be labelled a Spiritualist or not.

I fear I have but poorly sketched what was so well said; but it may give you an idea of how well a man can do, even in the midst of trial. At the close a large number of descriptive tests were given, one which I recall as being especially marked: "I see," said the medium, "a gentleman in spirit who takes me to a place over which I see Albany written. Now he brings me back to New York, and I hear Stuttevant said. He has not been long in spirit life. Now he writes Leland, Geo. S. Leland and says: 'I find that by coming here tonight, I shall be able to get to my brother, to whom I am most anxious to speak, and as he did not wish to come here, I want him to come to me, in a more private way.' A gentleman in the back part of the hall rose and said: 'Strangely enough, I was talking with this spirit's brother, and asked him to come in, but he declined, and every incident is absolutely correct.'"

Mr. Fletcher will lecture the Tuesday evenings of November and the Sunday evenings of December. If I have trespassed too much upon your space; pardon and believe me,
Faithfully yours,
ALFRED WELDON.

N. Y. City, Nov. 10, 1882.

Correspondence.

WATER-PROOF, TEXAS PARRISH, LA.
Oct. 26th, 1882.

Dr. J. H. Rhodes—Care of MIND AND MATTER—Dear Sir:—Please send to my address some of your Spiritual Remedies for which you will find enclosed a postal order. I have on my place ten helpless negroes, that have heretofore been useful hands, but have been, some of them, entirely helpless since the desolating flood of last March. I have used all the medical aid our section affords, with very little relief, and would like to try your remedies. I am disposed to place confidence in them, as they are advertised in MIND AND MATTER, the paper above all papers in my estimation. If you think what I have sent for, is not enough for a fair trial, please send more and I will pay as soon as I am able. The negroes are of all ages, most of them are of one family, the others are two families, men and women, and are entirely dependent upon me. I have tried to get them to a Hospital, but failed. I can not let them suffer although I am dependent upon my merchant for the money to feed and clothe them, as the flood impoverished me. I hope some of the benevolent band of spirits will accompany the remedies and do what they can for us, if they can get through the dense cloud of orthodoxy that overhangs our section of country. Please tell the champion for our mediums, they admire and love him, and wish his entire triumph may be speedy.

Yours fraternally and respectfully,
Jno. F. GOODRICH.

Correspondence.

LANCASTER, Penna., Nov. 10th, 1882.
J. M. ROBERTS, Esq.—We were surprised to see, in your last issue, that we were pleased with Lakoy Sunderland, Campbell and others in regard to our views of mediumship, "for the trance state of what is called Spiritual Mediumship."

We simply contend, that Statuolence is the foundation of spirit control, or the condition in which the individual is found, when the spirit takes control, whether it is induced accidentally, or by the will of the subject. This condition enables the spirit to control the organism of the medium more readily, and to use it successfully.

We never denied, that what was given through mediums, was the result of spirit influence.

Fraternally,
WM. BAKER FAIRBANKS, M. D.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,
Prof. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

WHO IS MEANT?

The "Spiritual Offering of November 11th," contains an editorial, headed, "The War upon Mediums," from which we will quote a few adjectives, and insinuations aimed at somebody or something, "Cruel, unjust and persistent war," those whose purpose is but poorly concealed by the assumed disguise of devotion to the cause, "self-appointed purifiers," "enemies," "the absurdity of mortals assuming to dictate," "enemies within the ranks of Spiritualism," "mediums they had traduced," "their own misrepresentations," "plays the role of rough, attempts to grab or knock down the spirit," "marks of his brutal assault," "fraud hunter," "crush mediums and destroy Spiritualism," "designing men whose only object is to destroy," "cruelly persecuted," "dictum of mortals," "recognizing no pope or dictation."

These are a few of the choice expressions to be found in the editorial mentioned, and we feel that we have a right to know to whom they apply. Who are the persons who are making this cruel and unjust war upon mediums in the persistent manner? Who are those whose assumed disguise of devotion to the cause but poorly conceals them? Who are the enemies within the ranks of Spiritualism? Who traduces mediums and misrepresents them? Who is the rough alluded to in this cowardly, insinuating manner? Who are the designing men (we wonder the writer did not include women) whose only object is to destroy? Who has grabbed or knocked down a spirit? Who has committed brutal assaults so as to leave his mark upon his victim? Who are the mortals who assume to dictate? What pope does Mr. Fox allude to? Come out from behind the fence and face the enemies you are so loudly insinuating about. When you say that the worst of these deadly enemies are professed Spiritualists without mentioning who they are, you insult every Spiritualist in the land, and in that respect your assertions become knavish as well as cowardly. You say the "Offering will give no uncertain sound." The trouble is, that it is all "sound." If there is a cruel and relentless war inaugurated, then somebody has inaugurated it, and the people have a right to know who it is, or else demand that the "sound" shall cease. How does our valiant warrior of the Offering propose to meet the enemy? What are his munitions of war? How does he propose to fight these hidden, unknown, but fearful enemies? Why, he says, "We are naturally indignant, at these pseudo Spiritualists" and will make a noise or "will give no uncertain sound." We opine it will require other ammunition than sound. Warriors! to the front! cowards! fall to the rear!

A.

EDITORIAL BRIEFS.

As we go to press, telegram arrives stating that the President and Directors of the Lake Pleasant Camp Meeting Association were all indicted before the Grand Jury at Greenfield, Mass., for libel and conspiracy to injure. Full particulars next week.

FRANK T. RIPLEY has changed his address to 82½ North Penn Street, Indianapolis, Indiana, where all communications for him should be addressed.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

DR. D. J. STANSBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

It is expected that Mrs. Susie Willis Fletcher, will have so far recovered as to resume her Sunday lectures at Frohisher's Hall the coming Sabbath. The morning lecture has been discontinued. Mr. J. W. Fletcher is attracting great attention by his remarkable tests. He will lecture in Springfield, Mass., on Sunday next.

WM. BAKER FAHNESTOCK, M. D., informs us that he has taken his departure from Lancaster, Pa., for the winter. The Doctor will continue his offer (as per notice) of his book, to new subscribers for MIND AND MATTER, and any person wishing to secure one of them, can send to him at Walhalla, South Carolina, where all communications must be addressed until further notice. We trust the Doctor will enjoy his Southern residence this winter and return to us in the spring with renewed health and vigor.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. HORACE M. RICHARDS, magnetic physician and healer, whose wonderful powers are duly attested to by many to whom he has brought permanent relief from pain, and (so-called) incurable disease, is for the present, located at 254 N. 9th Street, in this city, where he can be addressed in person or by mail. His preference is to treat patients in their own homes when convenient. Dr. Richards specialties are the cure of chronic alcoholism, and of the tobacco habit in all of its forms.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Staturvolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

R. W. SOUR, M. D., and H. F. BUNGARDT, M. D., have opened a Medical and Magnetic Institute at 16 East Seventh street, Kansas City, Mo., where they treat patients upon the rational plan of helping nature. Chromopathy, electricity, magnetism, and the electro-magnetic, azone, vapor and warm air bath scientifically applied. Patients treated at any distance, and medicines forwarded to any part of the country, though a personal examination is preferred, as the condition of the system can be more accurately determined. All letters of inquiry promptly answered.

Call or address, Drs. SOUR AND BUNGARDT, 16 E. 7th Street, Kansas City, Mo.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor has started private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

We have received the following letter from Mrs. M. E. Williams, which speaks for itself, and which we insert with pleasure: New York, Nov. 14, '82: Mr. Roberts—Dear Friend: In a recent issue of the *Banner of Light* you no doubt read the noble appeal made to the hearts of all benevolent Spiritualists by J. W. Fletcher in behalf of our afflicted brother, Charles Foster, who in his palmy days devoted his strength and influence to the cause. Commending in my heart this generous proposition, and wishing to express my own appreciation of the movement in some more substantial manner than in mere words, it is my purpose to give a public seance on Saturday, Nov. 25th, at 8 P. M., at my residence 462 W. 34th street, and the proceeds to be devoted to the interest of Mr. Foster.

With the present issue we close the fourth volume of MIND AND MATTER. Being away from home on important business we will have to defer our intended remarks in connection with the four years of labor which has been performed in the interests of Spiritualism, till the opening number of the new volume, when we will wish all our patrons a Happy new Year. We will only briefly allude to the grand and instructive communications issued weekly from the spirit side of life, the valuable and entertaining articles from our gifted correspondents as well as our own untiring efforts to sustain the chosen instruments of the spirit world, used by them to promulgate the truth to mortals. Our course of action is, and will be in the future, as it has been in the past, to work unceasingly for the truth, the whole truth and nothing but the truth.

We are in receipt of a letter from our old friend Dr. Abner Rush, late of Philadelphia, who informs us that he has permanently located as a magnetic healer, at Santa Barbara, California. The doctor sends us a list of subscribers, and states that the spiritual cause is growing in interest in that section. He says, "I think MIND AND MATTER is excelling itself of late, as some of the later numbers are unusually interesting, particularly many of the communications. I think that some of the persecutors of mediums are beginning to learn that they must 'mind' what they are doing, or they will find out what is the 'matter' with themselves. Enclosed please find funds, for which send MIND AND MATTER to the subscribers named. You will see your specimen copies are doing a little good, and I trust ere long they will do much more. As soon as I have time I shall make extra exertions to increase the circulation of your paper, which speaks in no uncertain sound, but is always true to the cause of Spiritualism and its media."

We would call the especial attention of the readers of MIND AND MATTER to the spirit communications published weekly. They are replete with wisdom and instruction, and are growing in interest from week to week. We are put to great expense to give them to the public and we do not feel that we are begging in any sense of the term when we call urgently upon all Spiritualists to come up to our support in giving them to the world. The communications alone are worth more than the price of the paper, and will amply repay any one who invests two dollars per year. We would call attention to "the Spirits' Answer," by Mrs. Ellen M. Bolles, of Providence, R. I. We have in hand for next week a valuable article from the pen of our valued correspondent, J. H. Mendenhall, entitled "The Present Outlook of Modern Spiritualism," and an article from A. G. Hollister, and many other good things which we cannot now recall, besides the promised communications through the organism of Alfred James, medium, besides our regular communications—a feast of good things. Commence your subscription with No. 1, Vol. 5; \$2.00 per year; \$1.00 for six months.

We take the following suggestive proposition from the last number of the *R. P. Journal*. Of all funny ruses to keep up a show of circulation for a paper, this last is the funniest. Col. Bundy says:

"Many have never seen the *Journal* who would be certain to like it if they were to read it for a month," writes a leading lecturer and medium. This has been often said before and the publisher has decided that he will send the paper four weeks, free to all who may make the request before November 30th. In accepting this proposal let the applicant write on a postal card: "Please send" (don't forget the please) "me the *Religio-Philosophical Journal* four weeks free," with the name and address freely written."

It's "doggoned cheap," but it isn't worth it. A paper that has to be given away to get any one to read it or ask for it, is certainly of no account whatever. Certainly not to the publisher, and even less to the dead-head who would accept Col. B.'s offer. Better let the pesky thing die than try to give it the appearance of life by such ruinous methods. Reader, don't you think so? We do.

THE SPIRITS' ANSWER.

BY MRS. ELLEN M. BOLLES.

PROVIDENCE, R. I., Nov. 12th, 1882.

MR. ROBERTS—Dear Sir:—Enclosed please find a copy of a poem which I wrote some six months ago under spirit impression. I sent a copy of it to the *Banner* at the time, but either because Colby saw no merit in it, or because he has so much matter from better known writers than myself, he has not seen fit to publish it. Perhaps I might think it not worth printing only that editors have found my poems worthy of publication, and though this may not be as good in some respects as some I have written, still I believe it is not entirely lacking in value. There are many, especially of our new investigators, who are asking their spirit friends this question, "are you happy?" anxiously, eagerly, and this poem in a measure answers it.

Hoping you may find it worthy of a place in your columns I send it to you.

Before I close I want to tell you how much I enjoy reading your paper. When I get before the people (if I ever do) I will do all I can to make its merits known. I may not agree with you in all your ideas and conclusions, but I do admire your earnestness and sincerity in the cause you have taken up. If there were more like you there would be more mediums in the field than there are. I can say for one, that the coldness, indifference and suspicion of the world has caused me many hours of suffering, and that the way, even yet, seems very dark before me. Do not be discouraged, I feel to say, for there are many who see and know you as you are and appreciate your labors.

Yours truly,
ELLEN M. BOLLES.

THE SPIRITS' ANSWER.

Are you happy, oh! our dear ones,
Who have passed from earth away?
Tell us! Do you live in gladness,
In the light of perfect day?

Was our dreadful night of parting,
Unto you a beautiful dawn?
When we were bowed in deepest anguish,
Did you find a glorious morn?

If you did, then we can bear it,
We who sadly linger here,
And rejoice if you are happy,
Tho' this world seems dark and drear.

Thus the dear ones left behind us,
Question us who've gone before,
As we come back thro' the portals
Of an ever widening door—

Thro' which we can speak to loved ones,
And with kiss and soft caress,
Soothe their anxious cares and sorrows,
And our unchanged love express.

And we tell them we are happy,
When we try to live aright—
When our friends on earth are joyous
And we make their burdens light.

We are happy, when for others
We are working day by day;
When some wrong we've helped to strangle,
And the right gains stronger sway.

But our lives are not a playtime—
Not an empty, idle dream—
Paved in ceaseless, joyous sunshine—
Floating down life's limpid stream.

Nay! for we must work or suffer—
Idleness still leads to crime,
As it does for those in earth-life,
And will ever through all time.

So by patient, ceaseless labor
For our loved ones left behind,
For the sick, the sad and weary,
For the sinful and the blind,—

For the wronged, the heavy laden,
For the poor and the oppressed,
We have gained a life most blessed,
And our souls are truly blessed.

So we tell you, we are happy,
When to you with love we come,
And with anxious hearts you ask us
Of our radiant spirit home.

Beautiful Noble Thoughts.

[The following letter was handed to us by the gentleman addressed for perusal, and we were so impressed by the highly philosophical and beautifully expressed thoughts of the noble woman who wrote it to her husband under circumstances of trying discouragement, that we solicited it for publication. Ed.]

DEAR GEORGE:—We should have increasing courage in the battle of life. We are like unto a general. If he loses one battle, it crushes him and scatters his friends. If we show our bare hearts and expose the wounds, the world laughs. It is wise to fight on, and bravely, until the end of the material life. Truth should embrace the universe, but man wills it otherwise, and hence we battle with man instead of nature. We who are progressive, know that the only true plane of life, is to live above prejudice—to destroy inharmonious—and to proclaim unity and absolute brotherhood.

Spiritualism possesses a secret virtue—it deals in facts made manifest by revelation—it gives warmth which penetrates and soothes the heart. Spiritualism is not a *Book*—it is a living acting being, with power which invades everything; it produces in our souls the same emotions which we experience when we are enjoying all Nature—we realize something beyond self. The soul can never go astray with true Spiritualism as its guide.

Spiritualism lights up the flame that consumes self-love, and gives place to a life which prevails and gives strength of purpose, power and will. We, by singular experience know the meaning of disaster, disappointment and suffering. Therefore, we can judge, we can sympathize with and help those who suffer. In the world where money is the mighty power, we are but lead—heavy and dull. This is fate—but we are not less gold. Intrinsically we are purer, better, greater. You seem to feel you are bound—your activity gone. Not so. You are only resting and will soon see that rest was necessary. You have thought much, and the hammer of time has not left you. You are continually improving in many, many things. I know of no man who can eat and sleep according as the situation may be, as well as yourself. Therefore you are better able to explain conditions of life to your fellow man. Energetic determination consists of true wisdom, and if we will only feel the necessity for action at the right time, we will be far in advance of sorrow and disappointment. We do not comprehend our mission upon earth, if we did, how much more power would we wield. Spiritualism is the dominion of the soul; it is the hope of this life, it is the rock on which we stand in the eternal. And its power will only be known when its ministers comprehend the impression given unto man from day to day, revealing the power, the truth, the light. The true life has no alluring chimeras, it knows and realizes its close relationship with our Father and our Mother God, and rests itself upon the law of compensation.

Again I am writing you astudy. I do not know why, but my pen flies over the paper with speed, and indeed, I never tire. My mind seems free and my eyes are not weary, although, besides, writing this letter to you, I have written many letters, and also done some of my work for the paper.

Tell me about your business and how you are succeeding. * * * You never mention where you spend your evenings or how. You must know I feel interested in your movements.

With love, &c.,
C.

5 Dwight St., Boston, Mass., Nov. 13th, 1882.

J. M. ROBERTS—Dear Friend:—Will you please insert the enclosed card and much oblige your friend

M. B. SPRAGUE.

A KIND OFFER TO HELP THE "VOICE."

We have received the following, and hope our friends will, if they feel so disposed, assist the *Voice* in the manner so generously offered by Dr. Mansfield. In writing, direct your letters to the Spirit you wish to hear from, enclosing the same in an envelope directed to Dr. Mansfield. A year's subscription to the *Voice* is included in the offer.

NEW YORK CITY, 100 West 56th Street.

MRS. M. B. SPRAGUE—Dear Madam:—Inasmuch as you have sent me your most interesting paper, the *Voice of Angels*, for the year past, free of charge, you may say to all such as will send you \$2.25, and a sealed letter to be submitted to their dear ones gone before, you to send me the package, I will write to it free of charge, for the month of November, sending the replies to you.

Kindly and brotherly,
JAS. V. MANSFIELD.

J. F. Elliott, Humboldt, Kansas, in writing to us, says: "Enclosed find two dollars for renewal of my subscription. I cannot get along without your paper."

MRS. MARY J. BENNETT, Woodland, California, writes:—Enclosed please find two dollars for MIND AND MATTER for another year; it has been my salvation, and redeemed me from all old dogmas and superstitions of the past. I can see that at seventy-five I am a free woman mentally. How many long years I was in bondage of the worst description—but how pleasant it is to be free at this late day. Go on, Bro. Roberts, your reward will be great for battling for the truth and opening the eyes of the blind. Yours for truth.

Dr. J. Dooley, of Kansas City, Mo., in forwarding list of subscribers, says: "I am with you in your grand and noble work in defence of the helpless mediums. May the angels throw their protecting arms around you and yours, for the bold and fearless stand you have taken for right. The spirit communications are delightfully grand and instructive to all lovers of truth and progression. MIND AND MATTER is the most welcome paper upon my table, and is read by all my patients while waiting in the office. I have a notice for subscription for your paper in my reception room. These are my first subscriptions taken. With kindest regards and best wishes for your success, I remain your friend."

Lucy J. Vaughn, North Jackson, Ohio, writes: "Card received, notifying me of the expiration of my subscription to that staunch and reliable paper—MIND AND MATTER. I renew immediately, as I would not miss a single number."

"Some may carp, and some may bend,
But I'll sustain it to the end."

"Yours for the cause."

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Views, hence it will not necessarily conflict with any di-
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Mrs. Katie B. Robinson, the well-known Trance test medium, will give sittings daily to investigators, at 1119 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1035 Tenth Street.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magneto Healer. Treatments given free on every Saturday between the hours of 2 and 6 o'clock 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

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Test Medium. Circles Monday, Wednesday and Friday
evenings. Sittings daily.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. E. S. Powell, Business and Test Medium. Circles Tuesday and Friday evenings. Sittings daily from a. m. to 9 p. m., at 927 Race St.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. 3 doors below Fairmount Ave. Select sittings every Tuesday and Friday evenings at 8 o'clock. Sittings daily for Slate Writing.

Mrs. Margaret Clemons, Clairvoyant and Transo-

Mrs. S. J. Selfe, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body—both acute and chronic. Will call at residence if desired. *Chloroform, Benzoin, Turpentine, Eucalypti, Camphor*.

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BY MRS. SALLIE L. MECHACKEN.

Symbolical Clairvoyant.

Evening shadows stretch around thee,
Cast from out the evening sky;
For the noon of life has found thee
Bidding to the morn good bye.

Stretching upward gaunt and dreary,
Are the cliffs so bare and bold,
Telling of the days so weary
That thy past life did unfold.

Bleak, except where crystal waters
Came, a fountain to display,
That beyond, from Heaven's confines
Flowed a stream of truth away.

So these came to cheer thy spirit,
When the rocks of life around,
Made the bitter in thy life-line,
As thou past that cheerless ground.

For thy crosses tell a story,
How death came with sad'ning part,
Came, when in life's full fruition,
With its sorrows for the heart.

But the voices of the spirits
Broke the bonds of earthly fear;
And the flowers of hope immortal
Bloomed above the grave so dear.

Now the present finds thee standing,
Clasping close thy loved ones hand,
And the boughs above are twining
Bonds of strength, that thou may'st stand.

Oak and hick'ry there are blended,
Both to typify thy power;
As thy voice is heard proclaiming
Truth, in every trial hour.

Flowers of trust and joy are near thee,
Though some rocks of care are found—
Scattered on the earth, about thee—
They shall prove thy vintage ground.

Off upon the plain are standing,
Cliffs of work yet rudely wrought,
And the vines and blossoms cover
Much that needs an after-thought.

But as Time—the great refiner—
With his crucible of power,
Brings thee to thy home amongst us;
Then within that changing hour,

Thou wilt see a valley golden
With the products of a soul,
Which, with efforts grand and noble,
Lacked sometimes true self-control;

But the valley green with grasses,
And the flowers lurking there,
Tell of future joys awaiting—
Of a day most clear and fair.

True, a cross shall rise before thee,
But that cross shall bear a crown,
For thy soul has felt the comfort,
Handed from the angels down.

So when standing by death's river,
Thou wilt launch upon its tide,
Waiting hearts and hands will welcome
Thee, upon the other side.

794 W. Madison St., Chicago, Ill.

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

BON JOUR MONSIEUR:—You have long known, Monsieur, that you stand between active and passive Spiritualism. One means go ahead; the other, absorption in the Catholic Church. The opposition to you is great, but the force of infinite power is greater. You, Monsieur, have an absorption of truth about your office; and it is that, and that alone, that must conquer in the great contest now before you. It matters not what these mediums may consider themselves to be; they are only instruments in the spiritual work. Truth must find a channel, and it always will. Never did there stand before you, in one individual, the possibilities of usefulness in this work, as in the weak human being I am controlling; yet how unsteady! Now here—now there.

But, Monsieur, I have a special purpose in coming here to-day. Your connection with the spirits who have controlled this medium has been broken too soon for the purpose they have had in view. Zoroaster or Aronamar and Deva Bodhastuta say they have not completed the work they have had in hand, and that that work must be done regardless of ordinary mortal affairs. I possess the necessary will, or magneto-mesmeric force, to make known, through this instrument, the designs of the spirit forces I here represent. Those designs may be stated thus:

It is necessary, Jonathan Roberts, that the world shall know the facts in regard to the myth Jesus Christ. Monsieur, you who, in your honesty of purpose, have been enlisted by the spirit world in this necessary and unavoidable work, will not falter and fail us now. In the name of all the spirits who have united in the past in that work through this instrument, and all who may come after me, I do beg you to give to the world, in some shape or form, what has been given and what may yet be given through this medium. This must be done; we care not how you do it. We leave that to your decision.

I, Pierre Gassendi, by my force of will, obliged this man to enter this office. Mediums are but plastic matter when spirits are determined to mould them to their purposes. Monsieur Roberts, this man before you is as nothing. Being easily influenced in his actions, he cannot resist anything that seems plausible to him. Indecision of character is his leading attribute.

Now for a prophecy. The spirit world is approaching nearer to the earth. Each phenomenon of that approach has the right to occur for the time being; and in doing so, will attest itself without other proof, so that right-minded persons cannot fail to recognize its importance. One, two, three, four [counting], I think it is the fourth or fourteenth, or something with the number four in it, which will see your triumph proclaimed. It will occur soon—indeed it seems at hand.

I intended to discourse on philosophy and the subjects I treated of when on the earth. I have

only spoken desultorily, as my force has been otherwise largely used. I have achieved one triumph here to day. I have convinced this man of his real individual condition. Henceforth he shall serve the truth.

[When at Lake Pleasant, in August last, we attended several public seances and one private sitting with Mrs. Carrie E. Twing; at each of which "Ichabod" her control, spoke of the influences that had caused Mr. James to surrender himself to his enemies in order to injure himself and paper, and arrest the important relations of historical facts that were being given to the world through his mediumship, by learned ancient spirits, and spread broadcast through these columns. We were then told that they would, in due time, bring him to our office, and requested us to remember that he was a medium who had been swayed in his hostile action towards ourself, by the spirits who were hostile to the work they had been doing in the interests of humanity through him. On the morning of October 26th, he came to this office in an entranced condition, but we being out he was controlled to write upon a card, "P. Gassendi desires to communicate with you." The following morning he was brought to the office in a complete state of entrancement, when the above communication was given. It will thus be seen that the designs of the enemy have been overcome, and the medium whom they thought they had ruined, is again at the post of duty doing battle for the truth. Mr. James's sojourn, of six months, in the country, seems to have been of great benefit to him, and his mediumship was never more perfect and surprising than it is now. Pierre Gassendi, the spirit whose psychological power effected this result, was a most remarkable man, and the following sketch of his life will go far to explain why he was chosen to consummate this victory over the enemy.

[We take the following concerning Gassendi, from the Encyclopedia Britannica.—Ed.]

"Pierre Gassendi (1592-1655), one of the most eminent of the French philosophers, was born of poor but respectable parentage, at the Champertier, near Digne, in Provence, on the 22d of January, 1592. At a very early age he gave indications of remarkable mental powers, and at the instance of his uncle, the cure of his native village, he was sent to the college of Digne. He made rapid progress in his studies, showing particular aptitude for languages and mathematics, and it is said that at the age of sixteen he was invited to lecture on rhetoric at the college. He cannot have retained this post for any length of time, for soon afterwards he entered the university of Aix, to study philosophy under Feysaye. In 1612 he was called to the college of Digne to lecture on theology. Four years later he received the degree of doctor of theology at Avignon, and in 1617 he took orders as a priest. In the same year he was called to the chair of philosophy at Aix, and seems gradually to have withdrawn from theological study and teaching.

"At Aix he lectured principally on the Aristotelian philosophy, conforming as far as possible to the orthodox methods. At the same time, however, he prosecuted his favorite studies, physics and astronomy, and by the discoveries of Galileo, Kepler, and others became more and more dissatisfied with the peripatetic system. It was, indeed, the period of violent revolt against the authority of Aristotle, and Gassendi shared to the full the practical and empirical tendencies of the age. He, too, began to draw up in form his objections to the Aristotelian philosophy, but did not at first venture to publish them. The portion shown to his friends Pierres and Gautier, however, was so vehemently approved by them that in 1624, after he had left Aix for a canonry at Grenoble, he printed the first part of his *Exercitationes paradoxice adversus Aristotelem*. A fragment of the second book was published later (1629), but the remaining five, requisite to complete the work, were never composed. Gassendi apparently thinking that after the *Discussions Peripateticæ* of Patricius little field was left for his labors.

"The *Exercitationes* on the whole seem to have excited more attention than they deserved. They contain little or nothing beyond what had already been advanced against Aristotle by the more vigorous of the Humanists, by Valla and Vives, by Ramus and Bruno. * * *

"After a short visit to Paris in 1628, Gassendi travelled for some years in Holland and Flanders with his friend Lullier. During this time he wrote, at the instance of Merseme, his examination of the mystical philosophy of Robert Fludd, and some valuable observations on the transit of Mercury which had been foretold by Kepler. He returned to France in 1631, and two years later received the appointment of provost of the cathedral church at Digne. Some years were then spent in travelling through Provence with the Duke of Angouleme, governor of the department. The only literary work of this period is the "Life of Pierres, which has been frequently reprinted, and was translated into English. In 1642 he was again engaged by Merseme in controversy, on this occasion against the celebrated Descartes. His objections to the fundamental propositions of Descartes were published in 1642; they appear as the fifth in the series contained in the works of Descartes. In these objections Gassendi's already great tendency toward the empirical school of speculation appears more pronounced than in any of his other writings. In 1645 he was invited by the Archbishop of Lyons, brother of Cardinal Richelieu, to the chair of mathematics in the College Royal at Paris. He accepted this post, and lectured for many years with great success. In addition to some controversial writings on physical questions, there appeared during this period the first of the works by which he is best known in the history of philosophy. He evidently found himself more in harmony with Epicurus than with any other philosopher of antiquity, and had collected much information regarding the Epicurean system. In 1647 Lullier persuaded him to publish some of his works, which took the form of the treatise *De Vita, Moribus, et Doctrina Epicuri libri octo*. The work was well received, and two years later appeared his commentary on the tenth book of Diogenes Laertius (*De Vita, Moribus, et Placitis Epicuri, seu Animadversiones in X. librum Diog. Laer.*) In the same year the more impor-

tant *Synagma philosophiæ Epicuri* was published.

In 1648, Gassendi had been compelled by ill-health to give up his lectures at the College Royal. He travelled for some time in the south of France, spending nearly two years at Toulon, the climate of which suited him. In 1653 he returned to Paris and resumed his literary work, publishing in that year his well known and popular lives of Copernicus and Tycho Brahe. The disease from which he suffered, lung complaint, had, however, established a firm hold on him. His strength gradually failed and he died at Paris on the 24th of October, 1655, in the sixty-third year of his age. * * * Gassendi was one of the first, after the revival of letters, who treated the literature of philosophy in a lively way. His writings of this kind, though too laudatory and somewhat diffuse, have great merit; they abound in those anecdotal details, natural yet not obvious reflections, and vivacious turns of thought, which made Gibbon style him, with some extravagance certainly, though it was true enough up to Gassendi's time—the best philosophical writer and the best writer of philosophy.

"Gassendi will always retain an honorable place in the history of physical science. He certainly added to the stock of human knowledge, but the clearness of his exposition and the manner in which he, like his greater contemporary, Bacon, urged the necessity and utility of experimental research, were of inestimable service to the cause of science. To what extent any place can be assigned him in the history of philosophy is more doubtful. His anti-Aristotelian writing has already been noticed. The objections to Descartes—one of which at least, through Descartes's statement of it, has become famous—have no speculative value, and in general are the outcome of his crude empiricism. His labors on Epicurus have a certain historical value, but the inherent want of consistency in the philosophical system raised on Epicureanism is such as to deprive it of all genuine worth."

[Such is the account of Gassendi written by a person who knew as little about Gassendi's great merits as a philosopher as he does about the philosophy of Epicurus, undoubtedly one of the most practical and correct teachers of philosophy that adorned the annals of Ancient Greece. The time has now come to do justice to the philosophy of Epicurus since he has himself returned through Alfred James, who knows nothing of his teachings, and corrects the misconceptions and misrepresentations of his modern critics. Should we ever have time to do it, we will prepare a brochure on this subject for publication, as an act of justice to Epicurus and his great pupil Pierre Gassendi.—Ed.]

Letter From Lois Waisbrooker.

COLUMBUS, Ohio, Oct. 1, 1882.

BROTHER ROBERTS:—Once upon a time an unfortunate typo, through a wrong punctuation made his copy say of a man, that he lay in the grave for his own amusement. Now I am no proficient at type-slitting, but I sometimes handle them for "my own amusement" and possibly, should I try long enough I might become so proficient as to earn my salt.

I have already, in a previous article, spoken of a communication in MIND AND MATTER of Sept. 9th, from one of the guides of the medium. I have induced an editorial friend to let it appear in his columns, by prefacing it with such remarks as would tend to take the "ons" off it; and yesterday I set it up, and being thus held to each sentence, as I handled it letter by letter, to put it into shape for the printer, I took in of the fullness of meaning, till I was literally astonished at the breadth and grasp of thought contained therein. I wish that all your readers who have retained that number would sit down and read that communication carefully, trying, as they do so, to reach the bottom of it.

Not long since I read an able article in *Light for All*, from the pen of William Slocum, in which he stated that materialization, so far as human testimony can go, was a proven fact. The editor of that sheet, which I once so valued, took issue with Mr. Slocum's position and ridiculed his arguments. In this city, I have listened to the statements of three persons, each given in reference to Mrs. Stewart's mediumship and what they witnessed there.

The first was from Mr. Coit, an elderly gentleman, and an old citizen of Columbus—a man well known in business circles. He stated to me that, while at Terre Haute, a gentleman who had once boarded in his family, came and materialized. Said he: "I held him by the hand and said 'If this is really Mr. (name forgotten) will you please dematerialize right now and here? And I felt the hand dissolving that I held in mine, and he was gone."

The second witness is Mrs. Elizabeth Ewing, of Frambe's Avenue. She said: "My son-in-law, Jasper Downey came, and among other things said, 'Ma, I am free now; I have no longer a desire for liquor.' 'Do you think you could drink now if you had it?' asked Mrs. E. 'I don't know ma; I could try,' he said. Then Dr. Pence brought some brandy and he drank it. Mrs. Ewing in relating this to me said: 'I perceived no smell of brandy in the room so long as Jasper remained out, but when he returned to the cabinet and disappeared, the brandy smell was very strong.'"

The third witness is Mrs. Savage, a lady well known here, and wife of Mr. Savage, the jeweller, whose place of business is on High street, across from the state house square. She said to me: "Our son came out and sat between his father and I, and talked with us."

Each of these three persons, whose word no one who knows them would think for a moment of questioning, if speaking of any ordinary occurrence; and the testimony is strong enough to hang the editor of *Light for All*, or any one else, if it was a question of murder, and their statements went against the accused; and I am exceedingly sorry to see Mr. Winchester taking side so squarely with the almost murderer of mediums; just at the time his paper is changed from a monthly to a semi-monthly. Was it necessary; friend Winchester, in order to secure the desired aid, that you took the step you have? I hope not, but there are those who will think so. While we are testing the spirits they are testing us, and if we abate our expression of honest conviction, in order to gain the favor of those who hold the purse, the time will come when we shall regret it.

Just another little matter right here, and while

charity says, "repress names," justice says, "give the whole truth," so I will give as it is given to me. There was a two days meeting held at Brady Lake, near Ravenna, Ohio, not long since, and during its progress, a conversation was held between some half-dozen individuals in reference to Guiteau, some holding that he was a half insane crank. Mrs. McDowell of Salem, remarked that he must have had some talent, or he never would have received any countenance as a speaker. O. P. Kellogg said in reply: "Oh, there are plenty of cranks who come to Hudson Tuttle, myself, and others, for a recommendation as speakers, and we give them one, but manage to put in the word 'whale' somewhere, and those who are in the secret, understand and act accordingly." All I have to say, in reference to the matter is, that is a whaling ring in which I take no stock.

I see that *Light for All* has hastened to put itself on record by publishing the Lake Pleasant "Certificate of Character." Well, let those laugh who win. I often wish that you were a little less rough, still I understand something of the pressure brought to bear upon you; and it is possible that but for the fight-force thus developed, you would sink.

When one has a precious truth to guard, and is attacked on all sides there is but little time to polish weapons; but do you not sometimes mistake in your criticism. The illustration of crucial test conditions, as given in the *Banner of Light*, did not strike me as it seems to have done you, for sometimes an illustration addressed to the eye will do more than any amount of argument or denunciation. I thought it a good thing.

More anon, LOIS WAISBROOKER.

[It is due to Mrs. Waisbrooker to say that her letter would have been published sooner, but for its getting mislaid in the mass of matter we have been unable to find room for. In regard to what Mrs. Waisbrooker calls roughness, we can only say that is a matter which varies according to tastes. Our method is that which alone can do ourself justice, and we propose to be just to ourself whether it suits others or not. As to our criticism, the reader is supposed to have enough intelligence to form his or her judgment, as to their merits and elements, and we hope all will use their intelligence to that end. We have no objections to be criticised, but it is hardly courteous to ask us to have our individual and editorial course criticised in our own columns, especially in relation to matters that in no way immediately concerns our would-be critics. We think the *Banner of Light* would have been the proper vehicle for Mrs. W.'s condemnation of our criticisms of that journal. We say this in no spirit of unkindness to Mrs. Waisbrooker, but to avoid any future unpleasantness of that kind. We care not what people think or say of us; that is their business. It is ours to see that they do not use us for that purpose.—Ed.]

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us; at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, PROF. J. J. HUBER, Box 262, Atlanta, Georgia.

Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
824 N. Penn St., Indianapolis Ind.